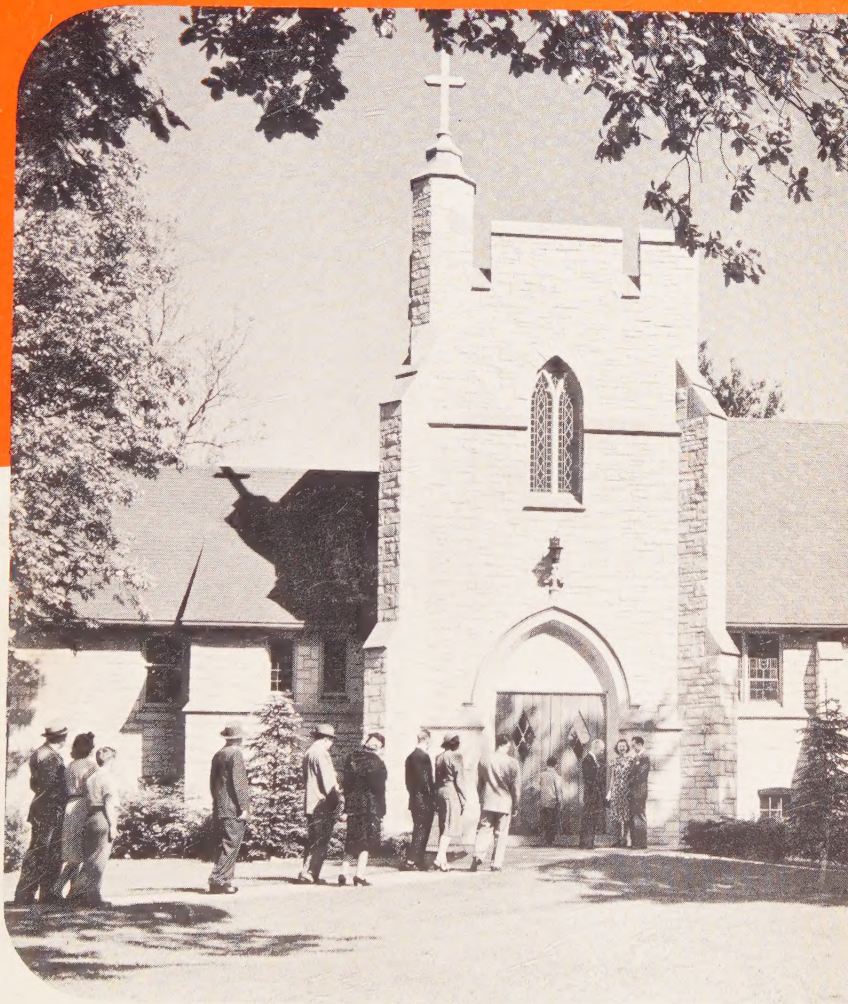


The LUTHERAN



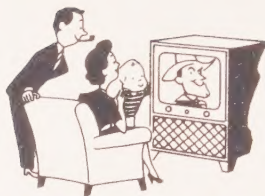
GOING TO CHURCH

God's people find joy in worship

34, No. 35

MAY 28, 1952

0 CENTS



Self-Denial

SOMETIMES PASTORS wonder how attentively children listen to sermons and try to apply them in their lives.

One Sunday morning at the children's church service I spoke about crossing out the "I." Take the letter "I," draw a horizontal line through it, and you have the figure of a cross, I explained.

When Jesus died on the cross, I continued, he canceled his life, crossed out his "I" for others. Self-denial means that we set aside our own wishes for the sake of God and our fellow men, I concluded.

Later I learned that on the afternoon of that same Sunday seven-year-old Stephen, his mother and his grandmother were all taking naps. Stephen had been promised that if he took a nap, he could

go to church that evening for a special service.

Stephen awoke first, just in time for his favorite television program. But it also was the hour for his grandmother's favorite show, on a different channel.

STEPHEN KNEW that this time there would be no difference of opinion. He could watch television in peace, for the others were still fast asleep. However, something stirred in Stephen's mind and he called his grandmother so she could watch her program.

Later, when his mother awoke, he told her what he had done. "I decided to cross myself out," he said.

—JOSEPH B. MOHR

The LUTHERAN

News Magazine of the United Lutheran Church in America

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THIS WEEK in *The* LUTHERAN

The Church in the News	- - - - -	Page	4
World News Notes	- - - - -		10
Washington: Migratory Labor	- - By Robert E. Van Deusen		11
CHAPLAINS MEET A CHALLENGE	- By Franklin Gray Talley		12
They're "pastors in uniform" to young men with problems			
RELIGION CAN'T BE COMPULSORY:			
Released time uses state's power	- By Robert H. Jackson		17
And it remains under state control	- By Felix H. Frankfurter		18
Court's Decision Clears the Way	- - By James F. Henninger		20
Churches now have a remarkable opportunity to teach			
Conversion at a Bus Stop	- - - - - By Martha L. Hefton		22
A good example had a big influence on the blonde girl			
FIVE MAKE A FAMILY: Brownie Party	- By Margaret A. J. Irvin		24
THE BIBLE IN DAILY LIVING	- - - - -		26
Christianity Gets Into Everything	- - - By Ruby Lornell		
Personal Problem Clinic	- - - - - By Earl S. Rudisill		28
Books	- - - - - 29	Briefly Speaking	- - - - - 37
Home Missions	- - - - - 39	Campus	- - - - - 41
SYNODS:			
California Receives Eight New Congregations	- By Howard L. Logan		31
Florida Elects Yount Full-time President	- - By W. E. Pugh		32
Nova Scotia Adds First Missions in 25 Years	- By Douglas A. Conrad		34
News in the Churches:			
Mississippi—36; Pennsylvania: Harrisburg—39; Norristown—45; Pittsburgh—35;			
Selinsgrove—44; Wartburg Synod—41; West Virginia—38; Wisconsin—43			
In Conclusion	- - - - -		50

COVER PICTURE. Sunday morning congregation gathers at Chicago's Edgebrook Church.

THE CHURCH IN THE NEWS

Germans will help others

No people have ever before received such vast donations as have been sent to the Germans in the years since the war. Shiploads of food, tons of clothing, millions of dollars have been sent from many countries—especially from America.

Now that the Germans have their industries operating again, and have constructed one and a half million new homes, they can begin to help others.

"We shall not only continue to struggle against the distress among us, and to deal with the special problems that will for a long time continue to exist in post-war Germany," said the Lutheran World Federation national committee in Germany this month. "We shall also co-operate in the world-wide tasks of the Lutheran World Federation as far as the present situation of our churches allows."

A "turning point" has come in the development of the federation, German churchmen stated. Until now the burden of providing money and workers "was carried by a few member churches only," they said. This burden must now be "distributed among all the member churches according to what they are able to do."

The German committee expressed its "profound consciousness of its responsibilities."

Plain talk from Tito

"I know that abroad they are throwing stones at us because we are estranging children from God and the church," said Yugoslavia's Marshall Tito. "But we cannot agree that people should give themselves up to superstition, because for us all this is superstition."

The Yugoslavs should redouble their efforts "to prevent young people from

being poisoned by religion," he said.

Lutherans in the United States, who have been allowed to visit and send help to Lutheran churches of Yugoslavia, were not surprised by the Tito outburst. "We appreciate the forthrightness of Marshall Tito," said the Rev. John A. Scherzer of the National Lutheran Council. The church has "no illusions about the practical outcome in a Communist-ruled country."

So long as Tito's Communists give the churches a chance to operate without serious interference, "I see no necessity to rearrange our work in behalf of the Lutherans in Yugoslavia," Mr. Scherzer said. Relief supplies valued at \$548,715 have been sent by Lutherans of America since the war. The Yugoslav churches plan to send delegations to the Lutheran World Federation assembly in Germany this summer.

T. C. Chao denounced in China

Prof. T. C. Chao of China's Yenching University had done his best to be friendly with Communists. He was a leader among Chinese Protestants in condemning the missionaries as agents of "American imperialism." He resigned as a president of the World Council of Churches when its central committee approved the United Nations campaign in Korea.

The professor's attempt to collaborate with Communists has not been a success. It was evident from a report in a Peking newspaper. He has been dismissed from his position as a teacher. His "failings" were exposed at a public meeting of students in Peking. Prof. Chao's chief faults were that he had not been strong enough in hostility to the United States, and still kept in contact with American professors.

and other foreigners who have left China. A Roman Catholic who tried to "reform" his church according to Communist ideas, Chen Li Shing, had also lost favor with the Chinese government this month. He will be tried by a "people's court." The chief reason he became unpopular is that he failed to persuade Roman Catholics to cut their church loose from the authority of the Vatican.

Philadelphia deaconesses get new home

For 70 years the massive grey-stone buildings of Lankenau Hospital (called the German Hospital until the fervid World War I days) have been a Lutheran landmark in Philadelphia. This month the State of Pennsylvania agreed to give \$3,350,000 for the 24 buildings, plus equipment. Included in the deal is the Mary J. Drexel Motherhouse for Deaconesses.

The first deaconesses at the Motherhouse had been seven German women brought to America by John D. Lankenau in 1884 to staff his hospital. At present 81 women

trained in the Philadelphia school are in service in the United Lutheran Church.

New home for the training school will be a large residence in Ardmore, a Philadelphia suburb, given to the deaconesses by Miss Mary Ethel Pew of the wealthy Pew family (Sun Oil, Sun Ship). The move to the new location will take place next year when a new \$6 million Lankenau Hospital is completed in a Philadelphia suburb. Pennsylvania will use the old Lankenau buildings as a hospital for tuberculosis patients.

Problems to solve

Philadelphia deaconesses have operated a children's hospital and a home for old people in their buildings, in addition to the training school and residence for deaconesses. In a building adjoining the Motherhouse property a boarding school for girls—the Lankenau School—was also conducted until 1942, when it relocated.

The children's hospital will be discontinued, and its work taken over by the Lankenau Hospital in the new buildings.



DEACONESSSES GET THIS PROPERTY
Suburban estate is given for training school

But quarters must be found for the old people's home. Most of the money coming to the motherhouse as its share of the sale price of the Lankenau buildings will be required for this purpose.

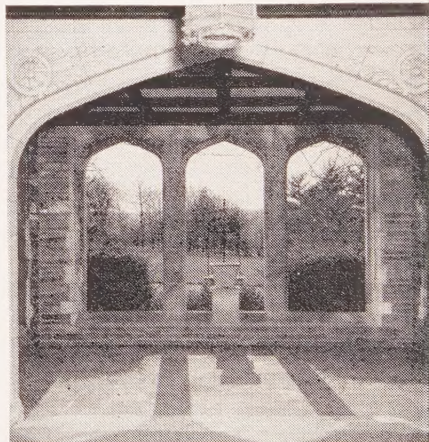
There are long-range plans for merger of the Philadelphia training school for deaconesses with the Baltimore school, which was recently relocated at Ruxton, Maryland, on the spacious property formerly owned by the Greenwood school for girls. Because of complicated prob-

lems involving charters and endowments it is unlikely that the merger can be achieved soon.

Yount accepts Florida presidency

First full-time president of the Florida Synod will be the Rev. Royall A. Yount, pastor of St. Paul's Church in Tampa. He agreed last week to accept the office to which he was elected early this month (see page 32).

Florida was the 22nd of the 33 United



ENTRANCE-WAY WILL BECOME CHAPEL
Space will be enclosed



INCLUDED IN GIFT

Two-story building adjoining main residence will also be school property. Building constructed in 1928, contain 50 rooms. Pew Foundation will pay for remodeling.

lutheran synods to establish the presidency as a full-time office. It has 20 congregations.

The Iowa and Kentucky-Tennessee synods also expect to have full-time executives before the end of the year. Proposals for full-time presidency are pending in the Michigan and Texas synods. Until 1916 all synod presidents were also pastors of congregations. The trend in establishing the office as a full-time occupation has speeded up in the last four years. Nine synods have taken action in this period.

Women at conventions

Two dioceses of the Episcopal Church argued this month about whether women could be permitted to be delegates to their annual convention. One (Pennsylvania) decided "no," by a 263 to 215 vote. The other (Washington, D. C.) decided "yes."

At a World Council of Churches conference earlier this year Dr. W. A. Visser 't Hooft asserted that "without the full contribution of its women members, the church is not really whole." The council has been studying the world-wide trend toward equal rights for women in church leadership.

Last year the Augustana Lutheran church voted to make women eligible for membership on congregational boards and trustees. "No theological basis exists to bar women as trustees," said President Oscar A. Benson, "and I can see no sound reason for maintaining a restriction that seems so unnecessary."

The Reformed Church in America decided at its general synod in 1951 not to permit women to be elders or deacons.

Montreal stores open on holy day

Department stores in Montreal intended to violate an order of the city

council by opening for business on Ascension Day, May 22.

Roman Catholic archbishop of Montreal, Msgr. Paul Emil Leger, had influenced the council in ordering business places closed on six holy days each year. On one of these, the festival of the Immaculate Conception (Dec. 8), police found 597 stores open. Many also opened on Epiphany (Jan. 6). Ascension Day is the third time the stores have defied the law. The fine is \$40.

Montreal's seven largest department stores plan to test the city ordinance in the Quebec Superior Court.

Released-time classes sought

A few communities have been prompt to act on the question of released-time classes in religion, following the U.S. Supreme Court decision upholding the legality of the classes.

The Kokomo, Indiana, school board voted unanimously to permit the classes. The request came from the Howard County ministerial association. In mid-May the Joliet, Illinois, school board refused to release junior high school pupils for classes, saying this "could not be arranged in a practical way at present." The request in Joliet came from the Council of Catholic Education.

Universities teach religion

"Almost everywhere" an attempt is being made to put courses about religion in the curriculum of city and state universities, reported Dr. George Forell this month. "The secularism which has been so often the official religion of the university has been severely jolted by the events of the last 20 years," he reported.

Dr. Forell studied the situations at 74 publicly controlled colleges and universities in the U.S. He was assigned to this study by the National Lutheran Council's Division of Student Service and by the

Student Service Commission of the Lutheran Church—Missouri Synod.

Lutherans have opportunity to provide well-qualified teachers for the courses, but there aren't many individuals with specialized training for this work, he said.

Credit toward degrees is usually given for the courses. There are four main types of provision for such courses in public institutions, Dr. Forell found. They are:

1. Isolated courses listed in departments or divisions of the university. These usually appear in the following fields: Classical Languages, Education, English Literature, History, Oriental Languages, Philosophy, Psychology, Sociology.

2. A Department of Religion controlled and usually financed by the college or university. Some departments make possible a major and a minor in religion, others only a minor, and still others merely "electives."

3. A School or Institute of Religion controlled and financed by one or more religious agencies, but officially recog-

nized by the college or university. Credits are either accepted directly or approved for transfer.

4. Denominational courses sponsored by religious foundations or taught by direct arrangements with pastors. Each denomination is financially responsible for its own teaching personnel and for meeting certain conditions regarding facilities, equipment, academic standards.

"Layman of the Year"

The Lutheran "layman of the year," said the Federation of Lutheran Clubs this month, is Governor Henry S. Schricker of Indiana. He is a member of a Missouri Synod congregation. The award was given in recognition of his efforts to halt gambling in Indiana and for his "faithful stewardship as a public servant."

Lutheran clubmen, meeting in Cleveland May 2-3, heard Dr. Clarence C. Stoughton of Wittenberg College on the subject of Lutheran unity. "We do not



GOVERNOR SCHRICKER IS "MAN OF THE YEAR"
He opposed gambling

want absolute conformity of thinking and the forcing of all of us to be absolutely alike," Dr. Stoughton warned.

"We do not wish to lose, submerge, or cast off the rich background which each of the great Lutheran bodies in America can bring us. We do not want tremendous, overweening, concentrated power in our church. Power begets the lust for more power. This is not suspected in the church, and the church has no defense against it."

Behnken meets "Lutheran Men"

President John W. Behnken of the Missouri Synod had signed his name to a five-page analysis of "Lutheran Men in America of Wisconsin," which concluded that membership of Synodical Conference men in the organization is offensive.

"Lutheran Men" is a laymen's organization which seeks to promote fellowship throughout all Lutheran denominations, including the Missouri Synod. The 12-member Intersynodical Relations Committee of the Synodical Conference, including Dr. Behnken, said they "disavow" any Synodical Conference member who participates in "Lutheran Men" meetings "with addresses, prayers, and invocations in open fraternization with men who are not in fellowship of faith and practice with the Synodical Conference."

This month the Lutheran Men reported they had talked things over with Dr. Behnken and discovered that the report on their organization is not final, and was supposed to have been kept secret.

Magazines report on churchmen

Photographs of 30 of the 33 American missionaries now in prison in China were published in the May 19 *Life* magazine. Among them is the Rev. Paul Mackensen, United Lutheran missionary in Tsingtao.

Life told the story of Roman Catholic

missionary Robert W. Greene, released in Kwangsi province in April, who reached Hong Kong recently (see *THE LUTHERAN*, May 7).

The story of 1,100 men who are teaching United Lutherans "to be daring with dollars and deeds" is told in the June *Christian Herald*. The men are the members of the Lutheran Laymen's Movement who have taken the lead in giving "time, money, and work" to the church.

Trend toward new hymnals

Some favorite Roman Catholic hymns are "cheap" and some others are so overplayed they should be "locked up for 30 years," the Louisville Circle of the International Federation of Catholic Alumnae was told by priest-composer Rey Richard Ginder. Among "cheap" hymns are "O Lord, I am not Worthy" and "Good Night, Sweet Jesus." Father Ginder suggested that a competent board should compile a standard hymnal for Roman Catholics similar to those used in non-Catholic churches.

Lutherans of Denmark's State Church have quickly bought out the entire first edition of a new 893-page hymnal. An unexpectedly large number of new orders is reaching the publishers. The book contains 230 new hymns and a group of old ones restored to their original versions.

Presbyterian and Reformed churches in the U.S. and Canada may soon have a new joint hymnal. Four Presbyterian and two Reformed bodies have joined forces to produce it. An editorial committee has authority to prepare the volume, which will be submitted to the church bodies for approval. Dr. David Hugh Jones of Princeton Seminary is the editor-in-chief.

The new inter-Lutheran hymnal now being readied for the presses is expected to be on sale in 1954.

World News Notes

Deadline in Germany

Germans moved restlessly last week toward the deadline for signing a treaty with the western Europeans and Americans. May 24 was the date set for completing the agreement uniting the West Germans with the western Allies in the defense against the Soviet Union. In exchange for a promise to contribute armed forces for the common defense, the West Germans would be granted a large measure of self-government.

Second largest party in the West German government, the Social Democrats, said they oppose the treaty. Chancellor Konrad Adenauer's Christian Democratic party might have a slim majority, perhaps 30 or 40, when the showdown came in the Bonn parliament.

Communists selected Berlin as the center to demonstrate their anger against the proposed action of the West Germans. Off and on during May they blocked roads leading into Berlin, and fired on a French plane flying into the city.

U.S. Secretary of State Dean Acheson planned to be in Europe for the fateful time of treaty making. One thing was clear. The seven-year cold war of East vs. West was reaching a climax.

British don't want Italian miners

There aren't enough miners in England to dig the coal the country needs. Cautiously the government permitted small groups of Italians to immigrate, until 2,200 had arrived.

Then the British mine unions made up their minds. "No more Italians," they decided. A thousand of those already in England would have to go back home. British miners were afraid they would suffer from the competition.

Because the past winter had been fairly

mild in England, the country managed to squeeze through without a serious coal shortage. But coal is one of the chief commodities the British can export. During 1951 there were only 14.3 million tons for export after Britain got the 207.9 million tons it needed for its own use.

British miners are producing more coal per man than before the war, due to installation of better machinery, but fewer men are working than in prewar years.

Water let loose

This week the waters of the Columbia river, stored up behind the Grant Coulee dam, began gushing through an elaborate series of canals designed to irrigate a million acres of new farm land in Washington. Some day there will be 12,000 to 14,000 new farms in the area which is now a desert. Perhaps 500 farms will get water this year.

Best newspapers

To publishers of 1,773 daily newspapers in the U.S. a questionnaire regarding the American press had been sent. Replies came from 213. A similar questionnaire went to a cross-section of leaders in labor, industry, religion, science, finance, education. Replies were received from 171.

Which U.S. papers best uphold the ideal of independent journalism, present news impartially, and crusade in the public welfare? Each questionnaire answerer was asked to name 10 papers. Both groups put The New York *Times* first by a big margin. Other papers rated high by both groups were: St. Louis *Post-Dispatch*, Christian Science Monitor, New York *Herald Tribune*, Washington *Post*, Kansas City *Star*, Louisville *Courier-Journal*, Baltimore *Sun*.

MANY PEOPLE THINK THAT the migrant problem is a thing of the past, having gone out of date with *Grapes of Wrath*. Actually, the plight of the people who "follow the crops" has not improved much since the days when that book was a best seller.

Over a million families roam the countryside, some in jalopies, some hitchhiking, some transported by the truckload. With shamefully low wages and no job security, they live in surroundings that rob them of ambition and self-respect. Children, deprived of normal schooling, learn at an early age to work in the fields with their parents.

One of the factors contributing to the migrant problem is the growth of large-scale commercial farming. Although the "family farm" is still the typical unit in the pattern of rural America, there is a growing number of large mechanized farms that specialize in one crop. Sowing and cultivating is done by machine, but in most cases picking must be done by hand.

This type of enterprise is as much industry as it is farming. Industry in the city must deal with unionized labor. Rural labor, especially migratory labor, is almost completely unorganized. Man-hours, woman-hours, and child-hours can be bought cheaply. But someone must pay the price: malnutrition, disease, illiteracy, delinquency. In Twentieth Century America, that price is too high!

Congressional hearings

The 82nd Congress will be remembered for its investigations, many of them widely publicized. Some were important, some discouragingly trivial. One of the most important and least-publicized inquiries probed into the facts of the migratory labor situation.

Almost everyone agreed that something must be done about the conditions under which migratory laborers work and live. Among the types of legislation proposed were the following:

1. *To regulate private employment agencies.* Labor contractors often give false job information, bring too many workers into one area to depress wages, extort high fees from inadequate wages.

2. *To provide housing for migratory workers.* Many migrants live in shacks, with no decent sanitary facilities, impure water supply, several families occupying the same building.

3. *To restrict foreign contract labor.* Illegal immigrants from Mexico flood the labor market, lower wage scales, accept substandard housing.

4. *To study educational needs of migrant children.* Child labor interferes with schooling. Local schools are often unwilling to accept migrant children. Study by U.S. Office of Education would provide recommendations for action.

5. *To establish a minimum wage for agricultural workers.* If a living wage were mandatory, living standards would rise, other problems would be solved.

6. *To establish a federal committee on migratory farm labor.* Each government agency is interested in its own phase of the problem. This would provide a clearing house for information, and a channel through which the various problems could be attacked.

Knowing that the crowded schedule of Congress will preclude action on more than one of these bills, the Senate Committee on Labor and Public Welfare has decided to report out the last one, setting up a federal committee.

—ROBERT E. VAN DEUSEN

CHAPLAINS MEET A CHALLENGE

By FRANKLIN GRAY TALLEY

Problems of young men who enter the armed forces are being met by uniformed pastors with careful guidance

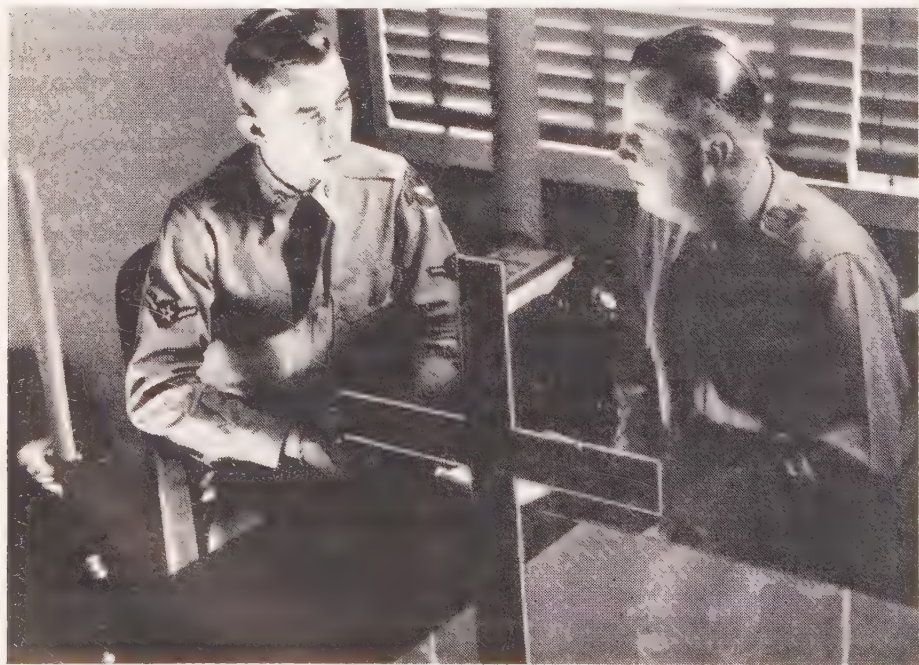
WHETHER OUR YOUNG MEN fall into the military ranks through Universal Military Training or some other plan, a stark fact is uppermost in most parents' minds these days: a lot of 18-year-old sons will find themselves in the role of soldier shortly.

These young men will enter an entirely different kind of life when they go into the military. Uniforms, salutes, rules and regulations will play a vital part.

Boys will be thrown into groups where some have standards lower than theirs.

They will learn to know some who have little use for religion. They will be invited to drink, to gamble, and to participate in other questionable or sinful activities. At times they will be tired and discouraged—and maybe awfully homesick!

Cheery letters from home will lighten the burdens, but being stationed thousands of miles from home with no person-to-person chats to solve difficulties is another matter. Will they meet these new decisions and face them with the same Christian character they had at home?



PERSONAL INTERVIEW
Men need a chaplain's helping hand



CONDUCTING SERVICE
First they are clergymen

FORTUNATELY FOR PARENTS, the answer to his significant question is somewhat comforting. Ever since Maj. Gen. Charles I. Carpenter, tall, lean chief of U.S. Air Force chaplains, took over his reins in 1948 he has advocated a plan that is paying dividends in making better servicemen.

His system is to grant each new rookie a "personal" interview with a friendly chaplain of his own faith. Every Air Force chaplain encourages Christian living, answers all religious queries tenderfoot servicemen ask, helps the youths feel relaxed from the tension of being away from home. In short, the chaplain is the confidant, becalming all worries.

A SAMPLE OF THIS Air Force policy of helping newcomers "to get their religious matters straightened out" occurred at Sampson Air Force Base, New York, where 30,000 are getting basic training.

Protestant Chaplain (Maj.) Foster

Perry, training and analysis chaplain, performed an experiment. He picked from a long line of basics awaiting processing a clean-cut blond youth from New York City.

"I'm Chaplain Perry, son. Tell me, what is your religious faith?"

"Protestant, sir," replied the chap quickly.

"Son," Perry continued, "I want to know the absolute truth about this. When was the last time you personally talked with your local pastor?"

Pondering momentarily, the youth replied: "About four years ago, sir."

"Do you know a chaplain will interview you in a few minutes?"

"Yes," responded the youth, "and I'm sure glad of it. I've been intending to join the church since I was a freshman in high school!"

EVEN AFTER A MAN becomes acclimated to the rigors of the service, he yet will find need for the chaplain's helping hand other than going to church each Sunday. Take, for instance, the young fighter pilot hurriedly en route to England on a new assignment.

The urgency of his mission dictated that he leave his wife, who was expecting birth of their first child any hour.

When he landed his jet plane at Presque Isle, Maine, the pilot rushed to a telephone booth. He placed a long-distance call to the hospital at home. To his dismay, however, the operator informed him all lines were tied up.

Thinking automatically, the pilot turned to the Air Force chaplain at the base for assistance. "Sir, I've got to take off immediately with my squadron. Can

Lieutenant Talley is a writer for the U.S. Air Force Public Information Team. Pictures are official U.S. Air Force photos.



"GOD GRANT A SAFE RETURN"

Chaplain sees a flyer off

you find out how she is for me?" he pleaded with a worried look.

Hours later, at an ice-bound air field in Greenland, another chaplain was waiting for him. "Congratulations. You're the father of a seven-pound boy!" So ended the long anxiety of a young father's vigil. Only this time it was doubly important—to both his family and country.

THE AIR FORCE's chaplains—like their counterparts in the other services—are first and foremost clergymen. But more than most civilian pastors, they must act as organizer, counselor and missionary besides being a military officer.

Not only does General Carpenter, himself a Methodist and twice holder of the Legion of Merit, put paramount importance on subjecting each recruit to religious talks and training when they first enter the Air Force, but he also is vitally concerned with the training of his chaplains.

"To understand the problems our youths face, each chaplain must first master personal guidance methods. Nothing

is too good for the precious young manhood entering our services. We have a holy duty to make Christianity live within the lives of servicemen," says Carpenter.

CHAPLAINS FOR THE Air Force and Army are trained at the Armed Services Chaplain School located at Fort Slocum, New York. At this historic site, chaplains—many fresh from theological schools—receive five weeks of stringent textbook and physical training. This school is strictly for specialists, just as jet engine or signal school trains experts.

Following this period, each graduate is permitted to pin a cross on his blouse. Catholic and Protestant chaplains in the Air Force receive blue and silver crosses; those in the Army receive plain silver ones. Jewish chaplains receive a miniature insignia picturing the Tablets of the Law (of Moses), surmounted by the Star of David. But the insignia of chaplains are more than symbols. They are proof that each chaplain has mastered audio-visual aids, television and radio techniques, and personal counseling methods. Not until then does the Air Force and Army consider them fully ready.

Not until World War I was there a chaplain school. With the rapid expansion of the Army and the speedy build-up of the expeditionary force in France, clergymen from churches all over America volunteered to serve.

Realizing something must be done immediately if their clergy was to operate with maximum effectiveness, church spokesmen asked for a school to train chaplains. The school was born on March 3, 1918, at Fort Monroe, Virginia. Its long tradition reached its peak in World War II. More than 11,000 ministers, priests, and rabbis answered the call to duty and served as military chaplains.

Fort Slocum offers a demonstration of

Now men of all faiths and creeds can unite in work and recreation. Yet, each chaplain and each instructor maintains the integrity of his own religious beliefs and practices.

NEWCOMERS FIND the chaplain's influence one of the most wholesome aspects of their experience in the service. If popularity counts, a chubby little chaplain from Brazil, Indiana, rates among the top. Chaplain Eugene Murray is a "circuit rider." Like in the days of old when these riders made their rounds to remote communities and homes, Murray continues tradition with frequent visits to far-flung Air Defense units on the Atlantic seaboard.

Early each day Chaplain Murray packs

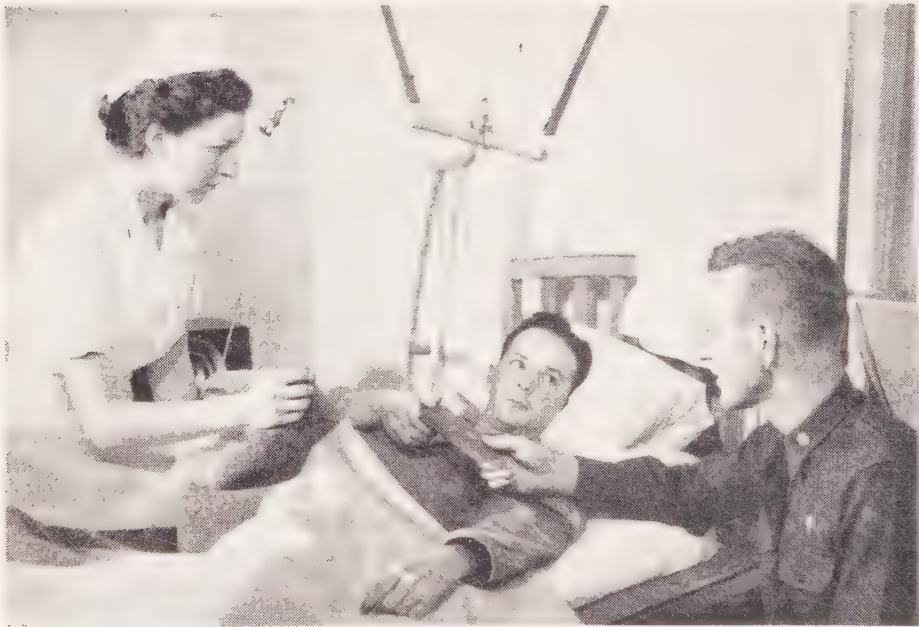
his battered leather kit bag with Bibles, rosaries, missals, and Jewish Prayer Books—for he visits men of all faiths!

One of Murray's main tasks is helping his constituents attend the church of their choice. Usually he contacts leaders of churches in near-by communities and sees to it that servicemen's families are provided transportation to church on Sunday mornings.

Murray, a member of the Disciples of Christ church, often gives the kiddies literature of their particular faith. When he returns weeks later the small fry proudly recite the religious stories by memory. Since most units and families are tucked away at isolated locations, the Indiana chaplain started a "Family Day," whereby all members of his units bring basket



BAPTISM IN KOREA
Wreckage of war forms the background



HOSPITAL VISIT

A man isn't lonesome when he has a friend

lunches and enjoy an old-fashioned get-together, with plenty of hymn singing thrown in for good measure.

One day Murray told members of the American Women Volunteer Services about the people he serves. Now in several small towns these ladies are providing free ambulance service, free hospitaliza-

tion, and helping find homes for families.

Each Sunday usually finds the genial Murray acting as a stand-in preacher in the absence of regular pastors at churches along the circuit. He has one guiding philosophy. "A chaplain serves one purpose. That is to bring God to men and men to God."



WOODIE WAS WISE

SIX-YEAR-OLD WOODIE was recovering from a rather serious operation. He and his mother were on their way from the doctor's office where they had gone for a check-up. As they were about to pass their church Woodie said, "Mother, we didn't go to church yesterday, did we? Can't we go in now and say a little prayer?"

Happy to respond to such a request, the mother took him by the hand and led him (or did he lead her?) to the chancel and there they knelt before the altar and gave thanks to God for His gracious healing and loving care. They prayed that God would be gracious to all those other boys and girls they had seen in the hospital. —CARL B. CAUGHMAN

RELIGION CAN'T BE COMPULSORY

By ROBERT H. JACKSON

Supreme Court Justice objects to released time because it uses power of state to compel children to attend religious instruction

THIS RELEASED-TIME PROGRAM is founded upon a use of the state's power of coercion, which, for me, determines its unconstitutionality. Stripped of its essentials, the plan has two stages, first, that the state compel each student to yield a large part of his time for public secular education and, second, that some of it be "released" to him on condition that he devote it to sectarian religious purposes.

No one suggests that the Constitution would permit the state directly to require this "released" time to be spent "under the control of a duly constituted religious body." This program accomplishes that forbidden result by indirection.

If public education were taking so much of the pupils' time as to injure the public or the student's welfare by encroaching upon their religious opportunity, simply shortening everyone's school day would facilitate voluntary and optional attendance at church classes. But that suggestion is rejected upon the ground that if they are made free many students will not go to the church. Hence, they must be deprived of freedom for this period, with church attendance put to them as one of the two permissible ways of using it.

THE GREATER EFFECTIVENESS of this system over voluntary attendance after school hours is due to the truant officer who, if the youngster fails to go to the church school, dogs him back to the public school room. Here schooling is more or less suspended during the "released

time" so the non-religious attendants will not forge ahead of the churchgoing absentees. But it serves as a temporary jail for a pupil who will not go to church.

It takes more subtlety of mind than I possess to deny that this is governmental constraint in support of religion. It is as unconstitutional, in my view, when exerted by indirection as when exercised forthrightly.

As one whose children, as a matter of free choice, have been sent to privately supported church schools, I may challenge the Court's suggestion that opposition to this plan can only be antireligious, atheistic, or agnostic. My evangelistic brethren confuse an objection to compulsion with an objection to religion. It is possible to hold a faith with enough confidence to believe that what should be rendered to God does not need to be decided and collected by Caesar.

THE DAY THAT THIS COUNTRY ceases to be free for irreligion it will cease to be free for religion—except for the sect that

Last week "The Lutheran" published in full the majority opinion of the United States Supreme Court, written by Mr. Justice Douglas and approved by a 6-to-3 margin, that New York State's "released time" program for religious education did not violate the U.S. Constitution. This week the dissenting opinions of Mr. Justice Jackson and Mr. Justice Frankfurter are being printed. The other dissent, by Mr. Justice Black, will appear in a later issue.

can win political power. The same epithetical jurisprudence used by the Court today to beat down those who oppose pressuring children into some religion can devise as good epithets tomorrow against those who object to pressuring them into a favored religion. And, after all, if we concede to the state power and wisdom to single out "duly constituted religious" bodies as exclusive alternatives for compulsory secular instruction, it would be logical also to uphold the power and wisdom to choose the true faith among those "duly constituted." We start down a rough road when we begin to mix compulsory public education with compulsory godliness.

A number of Justices just short of a majority of the majority that promulgates today's passionate dialectics joined

in answering them in *Illinois ex rel. McCollum v. Board of Education*. The distinction attempted between that case and this is trivial, almost to the point of cynicism, magnifying its nonessential details and disparaging compulsion which was the underlying reason for invalidity.

A reading of the Court's opinion in that case along with its opinion in this case will show such difference of overtones and undertones as to make clear that the McCollum case has passed like a storm in a teacup. The wall which the Court was professing to erect between church and state has become even more warped and twisted than I expected. Today's judgment will be more interesting to students of psychology and of the judicial processes than to students of constitutional law.

Released time is not free time, but remains under state control

By FELIX H. FRANKFURTER

BY WAY OF EMPHASIZING my agreement with Mr. Justice Jackson's dissent, I add a few words.

The Court tells us that in the maintenance of its public schools, "(The state government) can close its doors or suspend its operations" so that its citizens may be free for religious devotions or instruction. If that were the issue, it would not rise to the dignity of a constitutional controversy. Of course a state may provide that the classes in its schools shall be dismissed, for any reason, or no reason, on fixed days, or for special occasions.

The essence of this case is that the school system did not "close its doors" and did not "suspend its operations." There is all the difference in the world between letting the children out of school

and letting some of them out of school into religious classes. If every one is free to make what use he will of time wholly unconnected from schooling required by law—those who wish sectarian instruction devoting it to that purpose, those who have ethical instruction at home, to that, those who study music, to that—then of course there is no conflict with the Fourteenth Amendment.

THE PITH OF THE CASE is that formalized religious instruction is substituted for other school activity which those who do not participate in the released-time program are compelled to attend. The school system is very much in operation during this kind of released time. If its doors are closed, they are closed upon those students who do not attend the re-

religious instruction in order to keep them within the school. That is the very thing which raises the constitutional issue. It is not met by disregarding it. Failure to discuss this issue does not take it out of the case.

Again, the Court relies upon the absence from the record of evidence of coercion in the operation of the system. "If in fact coercion were used," according to the Court, "if it were established that any one or more teachers were using their office to persuade or force students to take the religious instruction, a wholly different case would be presented." Thus, "coercion" in the abstract is acknowledged to be fatal. But the Court disregards the fact that as the case comes to us, there could be no proof of coercion, for the petitioners were not allowed to make proof of it.

Petitioners alleged that "The operation of the released-time program has resulted and inevitably results in the exercise of pressure and coercion upon parents and children to secure attendance by the children for religious instruction." This allegation—that coercion was in fact present and is inherent in the system, no matter what disavowals might be made in the operating regulations—was denied by respondents.

Thus were drawn issues of fact which cannot be determined, on any conceivable view of judicial notice, by judges out of their own knowledge or experience. Petitioners sought an opportunity to adduce evidence in support of these allegations at an appropriate trial. And though the courts below cited the concurring opinion in *McCullum v. Board of Education*, to "emphasize the importance of detailed analysis of the facts to which the Constitutional test of Separation is to be applied," they denied that opportunity on the ground that such proof was irrelevant

to the issue of constitutionality.

WHEN CONSTITUTIONAL ISSUES turn on facts, it is a strange procedure indeed not to permit the facts to be established. When such is the case, there are weighty considerations for us to require the state court to make its determination only after a thorough canvass of all the circumstances and not to bar them from consideration.

If we are to decide this case on the present record, however, a strict adherence to the usage of courts in ruling on the sufficiency of pleadings would require us to take as admitted the facts pleaded in the petitioners' complaint, including the fact of coercion . . .

The result in the *McCullum* case was based on principles that received unanimous acceptance by this Court, barring only a single vote . . . Happily they are not disavowed by the Court. From this I draw the hope that in future variations of the problem which are bound to come here, these principles may again be honored in the observance.

The deeply divisive controversy aroused by the attempts to secure public school pupils for sectarian instruction would promptly end if the advocates of such instruction were content to have the school "close its doors or suspend operations"—that is, dismiss classes in their entirety, without discrimination—instead of seeking to use the public schools as the instrument for security of attendance at denominational classes. The unwillingness of the promoters of this movement to dispense with such use of the public schools betrays a surprising want of confidence in the inherent power of the various faiths to draw children to outside sectarian classes—an attitude that hardly reflects the faith of the greatest religious spirits.

Court's Decision Clears the Way

By JAMES F. HENNINGER

Noted Lutheran jurist sees remarkable opportunity for church in released-time instruction and urges energetic program

ON APRIL 28 the United States Supreme Court rendered a decision whose popular title will probably become "The New York Released-time Case." It affords a remarkable opportunity to the church, and at the same time challenges it to measure up to the possibilities of that opportunity.

In the famous *McCollum* case of 1948, the Supreme Court by a vote of 8 to 1, closed the door to weekday religious instruction on school property during school hours. The case struck consternation into the hearts of church leaders, not because of its limited application to school property during school hours, but because of its broad language and because it seemed to inhibit religion in the interests of irreligion.

Furthermore, the door to released-time programs of any type seemed to be closed in the concurring opinion of Justice Frankfurter who stated that no released-time program of which he was aware would stand the constitutional test against the establishment of religion.

There was a ray of hope only in the opinion of Justice Jackson who warned against any attempt to eradicate every religious teaching or influence from education, and in the lone dissent of Justice Reed.

Now, in the case of *Zorach* and *Gluck*

against the Board of Education of the City of New York, the same Court has decided that the released-time program of the City of New York does not contravene the federal constitution and is therefore permissible.

THE COURT did not state that only such a plan would be permitted, but it is significant that the Justices favoring released time—three dissented—did not reverse the *McCollum* case. The indisputable law concerning weekday religious instruction, therefore is that such instruction in a school building during school hours is still unconstitutional while released-time instruction elsewhere is constitutional under conditions which do not involve substantial expense to school districts, embarrassment to nonparticipating children of normal sensitivity, or exhortation and coercion by school authorities.

The vulnerable point in the whole situation is the insistence of church leaders upon time for weekday religious instruction out of and subject to compulsory school attendance. With the validity of their claim to such time we are not now concerned. With the charge of coercion by one dissenting Justice and the insistence of another Justice that the state is aiding religion through compulsory attendance procedures, the church should restate its attitude.

THIS IS ALL a matter of emphasis. As pointed out by Justice Douglas, schools do recognize the obligation of a child to

Judge Henninger is a member of the ULC Board of Pensions, a former member of the Executive Board, and president judge of the Court of Common Pleas of Lehigh County, Pa.

attend some important religious observances of his faith and will excuse his absence *for that purpose*. Since the absence is for that purpose, the absence remains unexcused if the purpose is not served. The school does not compel him to attend, but it will excuse him only if he does.

If parents consider an hour of religious study most important for the child's moral and spiritual enlightenment, the school may recognize the parents' claim of this need and may excuse an absence if the child attends such instruction. The school does not compel the child to attend religious instruction; it simply refuses to excuse an absence unless it is used to observe an important religious obligation.

If it is objected that there is compulsion or coercion coming from parents, this is a new doctrine that parents may not compel their children to observe such religious practices or attend such schools as the parents may prescribe. In fact, the Supreme Court itself has held that a state cannot prevent a parent from sending a child to the school of the parents' choice, be it public, private or parochial.

OBSTACLES TO RELEASED time for religious education have by no means all been removed. Released time for religious instruction may still be forbidden by state constitutions. The Supreme Court has held that state legislatures may provide for released time for religious instruction. It has not held that parents have an independent right to demand that their children be excused. There is a strong minority dissenting to released time and any abuse of these privileges may result in a severe limitation of those granted.

There must be close co-operation between churches and school boards. While school boards must provide for the excuse of students if the law so states, they

need not adjust their schedules to accommodate the absentees and therefore the consequences of absence may discourage students from accepting released time. Students remaining in school may not be left in a vacuum but a constructive program must be arranged.

THE CHALLENGE has a special urge for Lutherans. The Supreme Court in 1948 credited a Lutheran, the late Pastor George U. Wenner of New York City, with devising the plan for released time. The day of opportunity has come; to fail now would give weekday religious instruction a death blow.

It is too early to talk of the effect of this Supreme Court decision on the Sunday school. It will take many years to bring the weekday school of religious instruction to perfection—the Sunday school has not reached it in over a century. The Sunday school reaches ages above and below those served by released time. Many eligible students for one reason or another will fail to participate in released-time schools.

The time may come when the Sunday school will have to adapt its program to students who have attended released-time schools, perhaps with greater emphasis on worship rather than on instruction. My prediction is that the Sunday school's first task will be to attempt to match the efficiency of weekday schools.

In these days when young people are subjected to all kinds of influences beyond the control of parents and pastors, the church ought to redouble its influence on young people's lives. When two hours per week of worship and religious instruction are more than a student can profitably absorb, both schools will disappear either because young people have achieved angelic stature or because irreligion will have wiped out the schools.

Conversion at a Bus Stop

By MARTHA L. HEFTON

The brittle blonde sweater girl saw an example of Christian helpfulness that gave her a new start in life!

"GOSH, HOW MY FEET ACHE!"

My eyes turned from the window of the bus at the sound of the brittle voice. A blonde girl dropped into the seat beside me. She'd be pretty, I thought, if she'd rub off that hard shell of defense. Her white sweater clung to her like a wet bathing suit.

"Seems like no matter what kind of shoes I wear, my feet always hurt." She was most insistent on starting a conversation.

"THAT'S TOO BAD," I muttered uninterestedly and turned back to the window.

"Yeah," she persisted, "sometimes I wish I could cut 'em off!"

"Oh!" I was shocked.

She looked at me sharply. "Didn't you ever feel like that?" Her bold blue eyes appraised me fleetingly.

"No," I answered thoughtfully, "I don't believe I ever felt that intense about my feet aching."

"Oh, it don't have to be your feet"—she went on airily—"sometimes it's my eyes that give me trouble. You see I do welding."

"Yes, that would be hard on your eyes," I agreed.

"There's nights when my eyes hurt so much I wish I could yank 'em out."

I LOOKED AT HER in astonishment and wondered if she realized what she was saying. No, I thought, it's just empty-headed talk. Something is bothering her and she rattles on without thinking.

"I get off here," I remarked, rising.

"So do I!"

She bounced to her feet. Evidently I had acquired a riding partner whether I wanted one or not. She interested me, though. I wondered what troubled her.

As we stood waiting for the bus, she suddenly gripped my arm. "Hey, look!" Awe was in her voice.

COMING TOWARD US WAS a laughing, chattering couple. I'd seen them most every night when I transferred here. We always exchanged a few words.

Mary was frail, blonde and eager. John, tall, dark and strong. His big hands always held hers in a firm but gentle clasp. My riding partner stared at them with curiosity.

As they neared, Mary looked at us and smiled.

"Hello," she said pleasantly. "Isn't it a lovely evening?"

"Yes it is," I answered.

"I just love taking a walk this time of the day," she replied eagerly. "Don't you dear?" She raised calm, sweet eyes to her husband.

He smiled, "Yes, darling, it's a beautiful evening." Then to us, "Seeing you makes it more pleasant."

Mary smiled sweetly, "We must be going now. Good-bye."

"See you tomorrow," John smiled.

I TURNED TO MY riding companion. Her mouth was opened in amazement—her eyes wide. "W-why," she stammered, "did

"You hear that lady say she loved to walk?"

"Yes," I replied.

"And her husband said he'd see you tomorrow!" Her brittle voice was soft with amazement.

"Yes, I heard them," I said quietly.

She clung to my arm like a confused child. "But—how can they feel like that?" she asked. "What have they to be so happy about?" She was puzzling it out for herself. "Why, Mary is in a wheelchair—"

"Yes," I answered, "she's paralyzed."

"He can't see, can he?"

I replied softly, "No, he is blind, but don't you understand?"

"Understand what?" she asked. I had her complete attention for the first time since we met in the bus.

"She does walk, every evening—you see her husband's strong legs make it possible for her. And he will see me tomorrow, just as he sees all things—for she is his eyes. Together they are complete and with their faithful trust in God, they are happy."



MY FRIEND SLOWLY dropped her hand. She was calm, quiet and thoughtful as we climbed aboard the bus. She sat next to me in deep thought. I had a feeling she was doing her first serious thinking.

Suddenly she grabbed my arm and said in a shocked voice, "Why, I told you I wished I could cut off my feet and yank

out my eyes. That lady's feet were useless—so were his eyes! Lord, forgive me, I didn't know what I was saying."

"There, dear," I consoled, patting her hand, "the Lord understands."

"Thank you." Relief showed on her face.

"Why thank me?" I asked curiously.

"You helped me to understand how hard and selfish I've been," she went on. "I married a swell boy. We were happy till he broke both his legs in a car wreck. He got hard to get along with." She paused. "Now I know why—he was thinking of me, wasn't he?"

"Possibly," I answered thoughtfully.

She continued as if she never heard me. "Oh, I didn't understand." Her voice broke, tears ran down her cheeks. I put my arm around her.

"I WAS MEAN TO HIM and told him I was fed up and was going to have fun," she sobbed. "That was two months ago and I've been miserable ever since."

"He's probably miserable, too," I said.

"Do you think so?" There was hope in her tear-stained eyes.

"Of course," I answered.

"Do you think he'll take me back—I can help him now."

"Why don't you ask him? Do it now," I urged.

"I will," she said hopefully. "Thank you again."

"Wait," I said. "Don't thank me. I did nothing. You go back to your husband, tell him what you saw today—then both of you thank the Lord."

She started to rise, then turned and said, "Will you thank Mary and John for helping me to see, too?"

A CHRISTIAN must be a happy person. If he is not happy the devil will get him.—MARTIN LUTHER

FIVE MAKE A FAMILY



BROWNIE PARTY

"So I TOLD THE TEACHER and she said it was all right for me to be the tiger that got the umbrella instead of the two little purple shoes since my ears weren't as big as Bill's and the shoes she has fit right on his ears." Pete's face reflected the seriousness of his problem as we walked slowly from the school to the church.

"Mama! Help!" Coming along behind us, Susie was having trouble with the wheels of her doll carriage again. I should have known better than to let her bring the cumbersome thing, but she made a scene about it and I thought I'd let her find out the hard way that a long walk pushing a buggy is much longer than tripping along on your own two feet.

"Darn ol' dolly," she announced as we went to her rescue.

"It's not the dolly's fault," protested Pete. "She didn't do a thing!"

"She's bad!" Susie at three has no more trouble blaming things on others than some folks of 33—or 63.

"She's not bad! You just don't know how to wheel her. When you come to a rough place you go UP with the wheels. Like this!" He tore off at such a great rate Susie had to run on her short legs to keep up. I followed at a quick walk.

SUDDENLY DOWN the street we saw some little boys approaching. "Here, Susie. You can push it now." He turned the thing over to her quickly before any boys could see him.

Following Pete's instructions, Susie made better progress. Each cross street was a particular hazard, of course. First

Pete had to "use his eyes, use his ears, before he used his feet." When we were assured to his satisfaction that no car was coming in any direction, we had to get the pram down one curb and up the other without spilling the dolly on her head or ripping a wheel off her coach. I never knew before how many streets have to be crossed between the school and the church.

THERE ARE SOME beautiful homes on Hammond Avenue. Many of them have fairly large lawns with rambler roses on the fences. Every little while, the youngest member of the family had to stop and sniff their spicy fragrance.

"God made them," she smiled, her expression so angelic I could hardly believe she was the same little "monster" who had stamped her foot and vowed she was "Gonna take de coach!"

"Look out!" shrieked Pete. "A bee!"

"A bee!" His sister lost no time getting back to a safe distance.

"Come along," I urged. "Karen's Brownie meeting will be all over before we get there and there won't be a single cookie left." Being without the car is certainly a handicap, but it needs major repairs and our purse just don't stand any extra strain this month.

"Why," asked Pete, "did God make bees?"

"To give us honey, I suppose."

"That wasn't a honey bee! That was a bumble bee! Our teacher has a lot of kinds on sticking pins on a board. Bumble bees don't give us honey!"

"Then it must be to train us to keep our eyes open and watch our step."

I WASN'T SURE the answer was correct but it seemed as good as any I could think of on the spur of the moment. Pastor Littel had a sermon on the origin of evil the other week, but it still is pretty much of a hodge-podge in my mind. It was all mixed up with Adam and Eve and self-will and I think there were lots of loop-holes in what he said. Me, I'll just take "accentuate the positive" for my motto.

We parked the doll coach in the shelter of the church steps and followed our ears to the social room where the party was in progress.

The Brownies were playing some sort of skipping game. Their treble voices rose in wave after wave of sound. Susie caught the idea and began to squeal till Pete put his hand over her mouth.

"You're not supposed to yell," he said. "You're only a visitor."

The wind taken out of her sails, Susie retreated to the safety of my skirt. Poor baby! There's always someone telling her to do this or don't do that.

"Oh, there you are," said Eloise Cline-loose in my ear. "The troop committee are starting to get things ready in the kitchen. Let's get out of this din."

PETE ELECTED to stay and watch but Susie trailed along with me. We found several other mothers arranging flowers, punch bowl, and luscious-looking trays of cookies.

"Poor Violet," said Eloise, "we're trying to give her as much support as we can. She's wonderful with the children but she says the county executives give her theitters. She claims her knees are shaking so the laboratories will all be reporting slight earthquakes this afternoon."

"No one would guess it to look at her," observed Mrs. Goldstein.

The noise died down in the social room and our own voices sounded loud in the stillness.

"Hurry, hurry," whispered Pete, dancing around in the doorway. "They're going to have the looking-in-the-pool part!"

We hurried without any urging. None of us wanted to miss the induction of the new Brownies.—And they did look darling in their little brown uniforms. Seeing how tiny they look makes me realize that Karen is really ready to "fly-up" in the fall. The years go by so quickly I can hardly realize she's nearly 10.

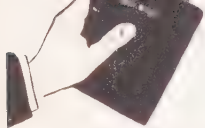
WHEN REFRESHMENTS were served I found a secluded spot for Susie where she could sit on a little chair using a larger one for a table. Whether she was worn out from pushing the buggy or whether having her own way had satisfied her ego, I don't know, but she behaved beautifully. Several people commented on her nice manners and I knew she must be making a hit with some of my friends when Eloise came over to say to her, "What a good girl you are today, Susie! My Weesie likes to play tea party, too, but I left her at a little friend's house today."

Susie just stared. I wished she would say something, but, after all, what was there to say?

Karen came up just then and I turned to her gratefully. "Your program was lovely, dear. All you little elves are certainly to be congratulated.—Now, how would you like to do a good turn and start walking home with your little sister, while I help the ladies finish these few dishes? She has to walk slowly because she's pushing her dolly."

"Good night, Susie. What did you do that for?"

"I couldn't get a sitter," Susie replied earnestly.



Christianity Gets into Everything

The church's business is to proclaim the gospel. But the gospel has things to say about everything in life, although it isn't a guidebook on details

SOME PEOPLE HAVE the impression that the Bible is concerned only with our relation to God. But many sections of the Bible very specifically contradict that idea. They speak clearly about how you should behave toward me, and how I should even feel about you, and how John should act toward his mother-in-law.

Last week we learned what the Bible says about *groups* of Christians and their behavior toward other groups of Christians who are in need.

But what about our community life? Does the Bible give us any help on how to arrange that? Most of us are deeply concerned about our present international situation ("the mess we's in" is the usual terminology); can we get any help from Scripture on that? We're just entering the throes of that peculiar American phenomenon, a presidential election. To some it's amusing; to some, exciting; to nearly all, rather puzzling. Can we expect to get any advice from the Bible on how we should conduct ourselves in such a situation?

IF WE LOOK FOR specific rules by which nations can be governed, we shall be disappointed. If we are looking for sacred pronouncements declaring private enterprise to have been in the mind of God at the creation of the world, the Bible isn't the proper source book for us. If we want a divine sanction that will prove that socialism is the only form of Christian economics, we had better find some

sooth-sayer; for the Bible doesn't even mention the word.

Some people have inferred from this that the Bible, and Christianity generally, has nothing to say about economics, politics, social problems. Some find in this an excuse for putting their religion in a vacuum, where it will have no effect on the way they conduct their business, or how they vote.

Others have said it shows religion is a highly unpractical self-indulgence. They go about their self-appointed business of reforming the world without reference to God. Both attitudes have contributed to our present world tragedy.

But of course the reason for the Bible's omission of details is just the opposite from that. It is *because* Christianity is vitally interested in *every phase of every civilization* that it cannot become bogged down with specific details.

Revolutionary changes in our way of producing goods, for instance, call for revolutionary changes in our way of living. Thus, if the New Testament had laid down specific rules for the times in which Jesus lived, it would be an interesting reference book on sociology and economics of the first century. But that might be of practically no help at all in organizing life in the twentieth century, when the machine has influenced everything from the socks we wear to the books we read, the people we marry.

The Bible does, on the other hand,

declare with eloquence and insistence certain principles on which every generation must build its social order. There are certain rules that God built right into the world when He created it. Whether we grind our corn with a stone, or eat delicate white bread which retains only the merest shadow of its origin, those rules still hold.

THE CHURCH HAS ONLY one primary function. It may accomplish many other things in the world, like being a good moral influence on the community, or providing a place of fellowship, or keeping children out of the juvenile court. But these, and other accomplishments, are not its primary concern. Its first job is to proclaim the gospel, as that gospel is declared in the Scriptures and personified in Jesus, the Christ.

And its job is to preach the whole gospel. Not all on one Sunday, as you may think if the preacher goes beyond the almost-sacred 20-minute sermon limit. But in the course of years, the church must declare the whole gospel. The job of censorship was never handed over to the church, only the job of declaration of God's good news.

The central point of that gospel is, of course, Jesus, the Son of God, the promised Messiah. So the church must declare Christ: the fact that He was born (God living in our own world!); the way He lived with us here; the truths He taught us about men and about God; and the way He died, and why He died, and for whom He died; and what happened to death because of that.

It is the church's business to win men and women to that gospel, to persuade them to commit their whole selves to it—"with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

And is that all the church is to do? I would say, "Yes."

Here comes the barrage of protest. "That's just the trouble," say the critics inside and outside the church. "Talk . . . talk . . . talk . . . but do nothing! Injustice, exploitation, poverty, war—and you say the church's job is only to win people to Christ! And in the meantime, while the church talks and baptizes and gives out bread and wine, the world goes to hell!"

If we mean by the church the individual people who make up the church, the critics are quite right; and in a few weeks, we'll go into that in greater detail—the responsibilities of Christian economists, and Christian lawyers, and Christian educators. Indeed, as Christian individuals we must *do* a great deal, very much more than we have been doing.

BUT IF YOU mean by the church the organization as such, the corporate body, then it seems to me the critics are mistaken. The late William Temple, archbishop of Canterbury, puts it this way in that Christian classic, *Christianity and the Social Order*: "This refusal to adopt a particular policy is partly a matter of prudence, for the policy may turn out to be mistaken, as indeed every policy always turns out to have been less than perfectly adapted to the situation, and the church must not be involved in its failure; still more it is a matter of justice, for even though a large majority of Christians hold a particular view, the dissentient minority may well be equally loyal to Christ and equally entitled to be recognized as loyal member of His Church . . . The Church is committed to the everlasting Gospel and to the Creeds which formulate it; it must never commit itself to an ephemeral programme of detailed action."

Which church?

QUESTION: When two people of different Protestant denominations marry should they both continue to go to their respective churches, or should they belong to the same congregation and attend worship there? Should they go to the wife's or the husband's church? Or, if they live closer to a church of a different denomination, but similar to their own, would it be wiser to go to it and support the church in the community?

REPLY: It is desirable that husband and wife belong to the same congregation. This provides a united loyalty, which, added to other common interests, will help to unite them in their thinking and attitudes. The value of this arrangement may be judged in the light of the numerous tensions which tend to pull couples and families apart.

Few couples may agree to attend different churches, and it may work all right for them—especially so as long as they have no children. The more mature the persons the more likely are they to succeed with such a plan. But most people are not that mature.

Whether a couple should attend a husband's or a wife's church should not prove a difficult problem. Our church likes to see husband and wife come to the Lutheran church, but other churches have a similar preference for their own household of faith. In the end couples must think this question through for themselves, with due consideration of evangelical teachings, their accumulated loyalties, and their best estimate of what the family alignment will mean for the future.

In some cases it is best to unite with a congregation in the community. Parents cannot entirely ignore the neighborhood in which their children are growing up. A couple will, of course, consider seriously what the denomination stands for, and whether they can feel at home in it. Dis-

tance, travel expense, time, and the friendships and interests of parents and children deserve consideration. With the decision made, all must pull together to make it work out successfully.

Creation

QUESTION: A young lady attending a non-church college came home disturbed about the teaching of evolution without any reference to the Genesis account of creation. As her pastor I talked the matter over with her and helped her to see that there is no discrepancy between the two accounts, that they give harmonious descriptions of creation from different viewpoints.

But this is a much bigger problem than that of one person in my parish. It concerns many young people. Should not the Lutheran church do more to help people understand this problem?

REPLY: The controversy over evolution as the method of creation has long been past—fully 60 years. Practically all well-informed thinking Christians see no conflict between the theory of evolution and the account of creation in Genesis. They recognize that, regardless of time or method of creation, it was the same God who created everything and still controls the universe. Sir Arthur Thompson referred to God as "the Author of Evolution . . . a Creator who originated Nature . . . an orderly, beautiful, progressive world of life with its climax . . . in Man . . . a Creator who loves life for its own sake . . . not unwilling to let a million years ago to fashioning an eagle's wing."

It is the church's duty to help young people and others to reconcile the teachings of science and Scripture. The public schools have in most instances been giving valuable help. But the church has a great opportunity to do its part in catechetical classes, church schools, auxiliaries, study or discussion groups, and personal counseling.

—EARL S. RUDISILL

Protestant Faith and Life

A Protestant Manifesto. By Winfred E. Garrison. Abingdon-Cokesbury. 207 pages. \$2.75.

One comes to this book all curious about what a "Protestant Manifesto" might be. Communist Manifesto, yes. Roman Catholic Manifesto, quite so. But what hierarchy, council, or supreme authority brings forth a Manifesto for Protestants? This term is most commonly associated with something other than Protestantism. However, Dr. Garrison, realizing this fact, hastens to bring assurance by saying that all he means to do under this subject is to define the Protestant faith and point out its meaning for the individual and his society as one man interprets the Christian faith from the Protestant viewpoint.

As he sets himself to his task the author traces concisely and interestingly the varieties and sources of the strains that have flowed together to compose the Protestant stream. The affirmations of Protestantism are treated under three categories: those common to all religions, those common to all Christians, and those distinctively Protestant.

The two chapters on "Alien to the Protestant Spirit" and "Protestantism Denies" come to real grips with the basic existing Catholic-Protestant tensions. Dr. Garrison, pulling no punches when he says:

"This (the Roman Catholic Church) is not the kind of Church of which one can find any hint in the New Testament. It grew up during centuries of political confusion, social turmoil, autocratic government, and general ignorance, taking unto itself elements of decaying paganism, popular superstition, arbitrary rule, personal ambition, and greed for power and wealth. It is a system of spiritual tyranny. Professing to honor Christ and his Church, it sets Christ at a conveniently remote distance as King of Heaven, enthrones a human 'vicar' in his place to rule the earth, and degrades the Church by usurping control over it."

A Protestant Manifesto renders a special service by pointing up very sharply the basic differences between the Roman Catholic and the Protestant divisions of the Christian church. At the same time it sets forth in

plain terms a truly positive statement of Protestant faith and practice, and emphasizes Protestantism's unique role in modern democratic society.

DWIGHT F. PUTMAN

Harrisburg, Pa.

The Douglas Story

Time to Remember. By Lloyd C. Douglas. Houghton Mifflin. 238 pages. \$2.75.

When a writer as famous as Lloyd C. Douglas writes his reminiscences, the result is sure to be interesting, even though the author insists that his "life story lacks drama." At the age of 52, Dr. Douglas began his writing career which resulted in 11 novels most of which have had phenomenal success. When he died at the age of 73, he had just finished *Time to Remember* which was the first volume of his autobiography.

In this volume he tells the rather rambling story of his early days, giving nostalgic pictures of his "papa," a Lutheran parson; and his "mama," a small woman of great courage. He recalls many incidents of this boyhood and youth, concluding with a vivid and interesting picture of life at Wittenberg Academy, College, and Seminary, Springfield, Ohio, where he spent nine years at the close of the nineteenth century.

The style of this book of memories has little in common with the author's well-known and much-read novels. One feels that the second volume, which was to have dealt with reminiscences of Dr. Douglas' life in the ministry and as a novelist, would have brought us closer to the author as we knew him.

RUTH S. SCHNEIDER

Springfield, Ohio

Battle Against Secularism

The Modern Rival of Christian Faith. By Georgia Harkness. Abingdon-Cokesbury. 223 pages. \$2.75.

Most readers will agree with the author's contention that the modern rival of the Christian faith is secularism, and with her definition: "The ordering of life as if God did not exist." Many will also concur with Dr. Harkness when she affirms that "ours is the most *secular* age since Constantine in the fourth century proclaimed Christianity to be the official religion of the Greco-Roman world."

The appealing feature of this book is that it is not simply the usual denunciation of the secularist spirit and philosophy, but a thoughtful and penetrating analysis of the various forms and systems in which secularism makes its appearance among us today. Presented for study by the Christian reader are such competing systems as Scientism, Humanism, Democracy, Nationalism, Racism, Fascism, Capitalism, Communism.

Best of all, the author also shows how the Christian gospel can—and does—provide what so many people in this secular age are seeking. It is a book which confronts the reader with a serious contemporary problem. It offers an answer and a hope in convincing terms.

Those who have read previous books by Dr. Harkness will not need to be told that her style of writing is easily understood by laymen as well as pastors.

Rochester, N. Y. ALFRED L. BECK

Everything Is Relative

Positivism: A Study in Human Understanding. By Richard von Mises. Harvard University Press. 404 pages. \$6.

This book is a generous and clear-cut statement of a movement of great importance today. The movement stems from the attempts of scientists and philosophers to bridge the gap in man's knowing between reason and experience, the gap which Hume left when he stated that we should accept only the results of mathematical or empirical reasoning. Building on the positivism

of Comte and the empiricism of Mach, this movement reflects the background and interests of its various leaders.

This variety is reflected in the number of names which has been applied to the movement. In England the common name is just "analysis" or "analytical philosophy." In Germany its adherents call it "logical positivism" while its critics often refer to it as "nihilism." In this country we meet with any of the above names or combinations of them, with the addition of "operationalism." It is the main source of the semantics movement which concerns itself almost exclusively with the meaning of words. But we are also meeting it every day on the street, and here it is usually called "relativism."

Its negative interests are centered on disposing of metaphysics and all absolutes, especially those of Aristotle and Hegel. As Hume showed that the scientific laws of his day were nothing but human conventions, so positivism today would show that our ethical absolutes are similar conventions. As the men of the last two centuries insisted on asking what we know, so the positivists of today insist on asking how we know, and what we mean by the words we use.

It is for these reasons that anyone with similar concerns should work through von Mises' book. He starts from the basis of the Vienna Circle of logical positivism but enlarges the concept of positivism so that it covers all phases of human experience rather than just ruling some of them out. Employing his broadened interpretation he goes on to demonstrate its use not only in science, but in art, ethics and religion.

Those who rest assured in certain absolutes and finalities will be repelled by this book. Those who are not so sure, who are still seeking answers, or who are sincerely interested in what many others are thinking, and why, will find this author a great stimulus as well as a sharp critic. And it is these readers alone who will be able to discover the weaknesses of positivism, and to answer them.

N. E. RICHARDSON

Gettysburg College

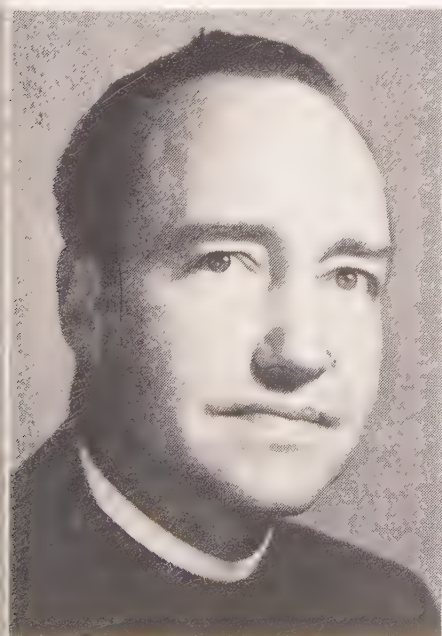
Eight Mission Congregations Received in California

By HOWARD L. LOGAN

Romeis is installed as assistant to president. Favorable reports are heard on progress of Pacific Seminary appeal

CLIMAX OF THE CALIFORNIA SYNOD convention came half way through the meeting when President James P. Beasom welcomed into membership eight new congregations. Clergy and lay delegates were called forward from United, Santa Ana; United, Redding; Messiah, Redwood; Bethany, San Jose; Peace (Latvian), Los Angeles; Ascension, Baldwin Park; Faith, Fresno; and Calvary, Azusa.

This is believed to be one of the largest groups of new mission congregations ever received at one meeting by any ULCA synod.



NEW SYNOD OFFICER
Rev. H. Paul Romeis

Many other thrilling moments marked the synod's 61st annual session, held at First English Church, Los Angeles.

GREAT INTEREST was manifested in the new Pacific Lutheran Theological Seminary which will open at Berkeley next September. President Charles B. Foelsch was present at the sessions of synod and preached the sermon at the installation service for the assistant to the president, the Rev. H. Paul Romeis. An encouraging report of the seminary appeal being conducted by the synod for \$250,000 was given by Appeal Director Paul Valentiner. Two congregations—First, Fresno, the Rev. Paul Wolpert, and Grace, Culver City, the Rev. William Blough—reported advance gifts equal to or in excess of their entire quotas.

Elections consumed much time. Synodical officers elected were: Secretary, the Rev. Paul Wolpert, Fresno; treasurer, Carl Bell, Huntington Park; archivist, the Rev. J. E. Hoick, Los Angeles; statistician, the Rev. Henry Scherer; members of Executive Committee, the Rev. J. B. Weaver, Inglewood; F. C. Noel, Glendale; Luther Vestergard, North Hollywood; president of Southern Conference, the Rev. Carl Tambert, Glendale. Members elected to the seminary board were the Rev. Ross Hidy, Berkeley, and Howard L. Logan, Glendale. The Rev. A. B. Schwartz was elected to the Midland College board.

SYNOD GAVE APPROVAL to a more vigorous program of evangelism with special emphasis on the establishment of the family altar and the enlistment of new members. Favorable action was taken on the issuance of a regular synodical news sheet.

December 1952 was set aside as Jubilee Month during which church attendance will be stressed. The Committee on Faith and Life, among other recommendations, suggested a study looking toward the calling of a synodical youth worker responsible for summer camps, Sunday school and Luther League work.

The synod was privileged to have as ULCA representative, the Rev. F. R. Knubel, president of the United Synod of New York and member of the Executive Board of the ULCA. Dr. Knubel not only brought a fine message from the ULCA but helped greatly in the conduct of the synod and presented the Knubel-Miller lectures on pastoral counseling. The lectures were particularly well received by the pastors and proved extremely helpful to them.

OTHER GUESTS included, President W. P. Hieronymus of Midland College; Dr. Paul C. Empie, executive director of the NLC; and Dr. Conrad Hoyer, NLC missions executive. New members received into synod included the Rev. O. W. Ebright, superintendent of the California Lutheran Home for the Aged; the Rev. Franklin Schott, from the Pittsburgh Synod, who will start

mission work in Phoenix, Arizona; and the Rev. Oscar Kleinbergs, pastor of the Peace (Latvian) Lutheran Church, Los Angeles.

The synod welcomed three chaplains, the Rev. Lawrence Vosseler, USN, a member of synod; Chaplain Max Gilmer, USA, from the Illinois Synod; and Chaplain George Brosius, USN, from Central Penn Synod. Two members of synod from Hawaii, Pastors Thomas Allport and Waldemar Hintz, brought with them the usual leis for all the dignitaries of synod and the WMS. Mrs. Charles Baker, president of the WMS, addressed a special anniversary meeting of the synodical society which was attended by all delegates to the synod convention.

The synod voted to request its Executive Committee to write all congregations asking them to help finance sending their pastors as visitors to the Seattle convention.

DELEGATES TO ULCA CONVENTION

Clergymen: James P. Beasom, Carl V. Tam-
bert, H. Paul Romeis, H. Edward Hamme, Frank
Clutz, Ross Hidy, Paul Wolpert, Henry Scherer.

Laymen: Leo S. Johnston, Fritz C. Noel,
Howard L. Logan, Robert Cummings, John E.
Miller, Gilbert T. Olson, G. J. Grieve, Eugene
Hoeffman.

Florida Synod Adopts Plan for Full-time President

By W. E. PUGH

Yount is elected, but defers acceptance. Communing membership shows 40 per cent increase in five years. Benevolence gains

REVISIONS IN THE SYNODICAL constitution, inaugurated last year, were completed by the Florida Synod at its 24th annual convention to provide for a full-time president whose term of service will be five years. Sessions were held at St. Luke's Church, Lake City, May 5-7.

Following adoption of the constitutional change, delegates chose the Rev. Royall A. Yount, pastor of St. Paul's Church, Tampa, who has been serving as president, to become the first full-time leader. He requested time to consider whether he could accept the office.



DR. WILLIAM C. SCHAEFFER
Represented ULCA

Other officers elected were the Rev. Henry Kahlenberg, vice president; the Rev. Francis I. Fesperman, secretary; Hugh Alderman, statistician; and C. M. Brubaker, treasurer.

PRESIDENT YOUNT delivered the synodical sermon, stating that the stewardship of the ministry and of daily life requires chiefly that we be found faithful. The Rev. Charles Harris, pastor of Holy Trinity, Miami, served as chaplain, using the theme, "The Bible in Daily Life."

Pastors received into synod during the past year are the Rev. Paul K. Nordsiek, St. Mark's Church, Jacksonville, from the Illinois Synod; the Rev. Vernon E. Kotter, Advent Church, Miami Shores, from the Michigan Synod; the Rev. Charles F. Steck, professor of religion, Tampa University, from the Virginia Synod. Parish vacancies include Memorial Church, St. Augustine; Our Saviour's Church, Gainesville; and Grace Church, Lakeland.

DR. WILLIAM C. SCHAEFFER, JR., president of the Board of American Missions, was

ULCA representative. He commended the synod on progress being made, urged pastors to keep in touch with Lutherans resident beyond the parishes in the prospect of establishing missions in such communities, and spoke of the work of the various ULCA boards.

The Rev. Francis G. Gyle, Missouri Synod pastor to the deaf in the Southeast, addressed the convention about his work in Florida. He holds services in several cities and visits the state institutions at St. Augustine.

A TOTAL BUDGET of \$33,000 was approved, with apportionment based on \$10 per communing member. Treasurer Brubaker reported full payment of Lutheran World Action quotas, but said that the apportionment quotas had not been paid in full. CHEY Appeal Director Kahlenberg reported all quotas paid in the amounts assigned by the committee.

Statistician Alderman submitted a five-year progress report indicating a 40 per cent communing membership increase and a Sunday school enrollment increase of 18.3 per cent. In the same period, giving for current expenses gained 44.5 per cent, benevolence giving 32.9 per cent.

FLORIDA SYNOD stands second from the top per capita subscriptions to THE LUTHERAN. Trinity, St. Petersburg, and St. John's, Hollywood, reached the goal of THE LUTHERAN in every home in the congregation. The synodical plan to place the church paper in every home will be promoted during the months of September, October and November.

DATE OF SYNOD'S 1953 convention was set for May 4-6. Invitations were received from two congregations, St. Paul's of Tampa and Grace of Lakeland, but the final selection was left in the hands of the Executive Committee.

DELEGATES TO ULCA CONVENTION

Clerical: Royall A. Yount, Francis I. Fesperman.

Laymen: C. M. Brubaker, Hugh Alderman.

Nova Scotia Synod Receives Two New Congregations

By DOUGLAS A. CONRAD

Home mission program will be supported in all congregations. Synod will give 80 per cent of its apportionment funds to United Lutheran Church.

AFTER A QUARTER of a century in which no new congregations were organized by United Lutherans in Nova Scotia, two have come into existence in the last six months. Both were received into the Nova Scotia Synod at its convention in St. Paul's Church, Bridgewater, May 1-4.

The new congregations are the Church of Our Saviour at Dartmouth, of which the Rev. R. E. Bieber is pastor, and the Church of the Good Shepherd, Upper Branch, in Lunenburg county, the Rev. A. J. Schenck pastor.



PRESIDENT C. H. WHITTEKER
Good year in Nova Scotia

A recommendation was adopted that all the congregations of the synod receive a special offering on Reformation Sunday for the support of the Dartmouth mission. Pastors were asked to permit Pastor Bieber to

make personal solicitation of funds in their parishes, to be applied toward the building fund of the mission.

Dr. C. H. Whitteker, president of synod, reported that an unusual number of improvements to church buildings have been made during the year. He said that practically all congregations of synod have granted increases in salary to their pastors.

The United Lutheran Church in America was represented by Dr. G. Lawrence Himelmann, president of the Pittsburgh Synod. He is a son of the Nova Scotia Synod, and formerly of St. Matthew's Church at Rose Bay. He stated that the church must have more of its people taking part in worship.

The Rev. Douglas A. Conrad, director of the CHEY appeal, reported that \$11,073.99 had been received in cash. Total receipts of synod for the past year were \$19,555.58. An apportionment budget of \$16,743 was adopted for 1953. Synod approved recommendation that 80 per cent of receipts be contributed to the ULC and 20 per cent for local work.

The youth director, the Rev. L. G. Bald, reported that the camp at Lake Mush-a-Mush would be used through the summer. Boys' and girls' camps will be held. A laymen's retreat will be conducted July 5-6 when Mr. Zeb Trexler will be in charge.

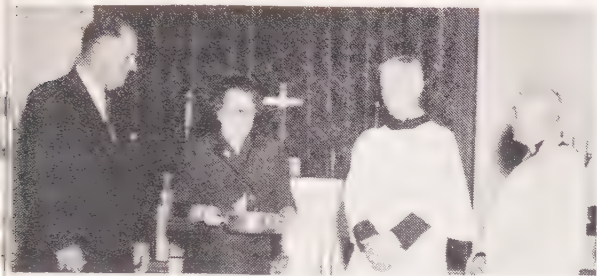
Officers of synod were elected as follows: Secretary, the Rev. James Dauphinee; treasurer, Mr. Ivan Schnare; archivist, the Rev. L. G. Bald; statistician, Mr. Ivan Wamboldt.

ULCA CONVENTION DELEGATES

Clergymen: Dr. C. H. Whitteker, W. L. Myra.

Laymen: Ivan Wamboldt, Archie Joudrey.

The Lutheran



BURNING last mortgage note on First English Church, Austin, Texas, are Lynn Steffens, Mrs. C. H. Warner, Hugo Heimann and Dr. Lewis P. Speaker. The congregation hopes to break ground soon for a new \$100,000 parish house, \$26,000 of which is already in hand

PENNSYLVANIA:

"Our House of God is Open to All People," say Pittsburgh Lutherans

PITTSBURGH—"This is a house of God; it's doors are open to all people" is the sign on Bethel Church, North Side Pittsburgh. This congregation affirmed its belief in the democracy and the Christianity in this slogan, when it voted (81 to 45) a few weeks ago to carry on a program of neighborhood service, rather than to maintain itself as an exclusive institution.

Bethel Church made this decision when the fruits of a program begun last summer by the Rev. Robert M. Herhold, pastor, brought on an honest examination of the service the church could offer in such a neighborhood.

Shortly after accepting the call to Bethel Church Pastor Herhold began a Christian Activity Club, a program of recreation and education for the children of the vicinity. Out of the 125 children enrolled about one fifth of the children, including 15 Negroes, were without any church affiliation. These children were invited to Sunday school and to participate in youth activities. In spite of the apathy and possible antagonism of a small minority, some of the children have continued to come and at present three Negroes are in the confirmation class.

When the pastor felt that a considerable part of the congregation wanted to narrow its service in the neighborhood to serve only a segment of the community, he submitted his resignation. In the question period before the vote was taken the congregation was given to understand that to vote "yes" meant that Negroes could be admitted to full membership in the church and sit where they choose. To their credit and belief the

vote was 81 to 45 accepting the pastor's program of integration and rejecting his resignation. The Board of American Missions of the synod has willingly consented to partly subsidize a summer program in this area.

Pastor Herhold is a graduate of Northwestern Seminary and the University of Minnesota. He spent two summers as a staff member of the East Harlem Protestant Parish, a combination church and settlement work with the conlomerate Puerto Ricans, Negroes and Spaniards.

BETHESDA ORPHANS' HOME, Meadville, jumped at the opportunity of having the members of the synod visit the Home. An invitation was extended to all the synod delegates and visitors convening in Erie to stop off for dinner at the Home on their way to the convention. This is a means of saying "Thank You" for the increased generous support given the Home by the congregations of the synod.

AGENTS AND other employees of the Erie Insurance Exchange, H. O. Hirt president, and member of Luther Memorial Church, are carrying on a laudable Christian service in raising nearly \$11,000 during the past three years for the support of war orphans



PARTICIPATING in recent parsonage groundbreaking at Emmanuel Church, Stone Creek, Md., were: (front row) DP Pastor Valdis Mezezers, Councilman Emil Quasney and Maryland Synod President J. Frank Fife

in France, Belgium, Italy, Greece and—before the Communists took over—in China.

The work started three years ago when Mr. Hirt pledged support of one war orphan and has grown until the agents and employees of the various districts are now caring for 20 orphans. The various areas of the company are now supporting the orphans as follows: Erie, 7; Northwest, 3; Pittsburgh, 6; Harrisburg, 3; Allentown, 1; total, 20.

ADVENT CHURCH, Wilkinsburg, dedicated its new church early this month . . . After worshipping for a number of years in a dwelling house, with the church on the first floor and the parsonage family on the second floor, Holy Trinity Church, N.S., has dedicated their new church.

FIRST CHURCH, Warren, has purchased lots to erect a chapel in southwest Warren.

MISSION CONGREGATIONS during 1951 paid \$85,000 on indebtedness and raised \$90,000 for new churches. Toward benevolence they paid \$76,200. They received 1,100 adults into membership and 750 children. In the Expansion Fund \$94,500 has been received in loans for which 3 per cent is being paid. This amount saves the missions, in one year, at least, \$945 in interest.

IN THE LAST six years 16 congregations have been organized; 41 building programs have been undertaken, 23 lots and 22 parsonages purchased for a grand total of \$2,000,000. In the last three months 10 per cent of the churches of the synod have had presented the work of home missions all in preparation for the 1953 Home Mission Appeal.

LUTHER FACKLER

MISSISSIPPI:

Laurel Church Honored for Service— One of Top Ten in Mississippi

LUTHER CHAPEL, Burns Parish, was one of 10 rural congregations in Mississippi to receive from the State Church and Community Council a certificate of merit for outstanding church and community service. This award was given because of the efforts in making the church and ground attractive, the activity of the congregation and members in community welfare projects, and the fine programs of the organizations. The Lutheran League sponsored a community Easter service, and presented a vesper program at Grace, Laurel. The Rev. O. M. Morgan is pastor.

TRINITY CHURCH, Jackson, overpaid its LWA quota and has paid off a \$5,000 building mortgage, the latter two years before the due date. A pageant, *The Story of Easter*, written by Elmira Roeber and Mary Ann Derrick (two "National Convention Leaguers") and the pastor, and presented by Trinity Leaguers, was an Easter feature.

Trinity League received city-wide commendation for a Bible exhibit to which the Roman Catholic Bishop made contribution and the Missouri Synod pastor put on display a German Bible printed in 1665.

An unusually large group of Brotherhood men gathered at a meeting to hear Ralph

(Continued on page 38)



KATHERINE FRICKERT is the new full-time parish worker at Stephen's Church, Allentown, Pa., having assumed her duties recently. She will direct educational activities, assist congregational auxiliaries. She has been an active Luther League member, has been an officer conference WMS



MRS. ROSANNA MacKINNEY, former housekeeper and caretaker at Tressler Orphans' Home, Loysville, Pa., has accepted appointment as matron of the new Lutheran Home in Harrisburg, Pa. She assumed her new duties April 1

BRIEFLY SPEAKING

Lacking funds to repair their large church, members of a Berlin congregation have constructed a "church within a church." Built under the arches and against the wall of the bomb-blasted Lutherkirche in the U.S. sector of the German capital, the new church occupies space formerly used up by the massive organ of the old and bombed-out building.

Christ Church, Harrisburg, Pa., by correlating the hours of Wednesday meetings for children's and chapel choirs, Bible study classes for Beginners and Juniors, catechetical classes, mission study for all ages, and orchestra rehearsal, now enjoys each week a supper fellowship. Later (7:45) Pastor Jacob Rudisill conducts the midweek service and Bible study for all confirmed members of the church.

"The Big Seven" are well known in Akron, Ohio. They're the senior members of Trinity Church's Cathedral Choir whose aggregate term of service totals 291 years. Longest in service is Miss Inez Miller, who has been singing for 49 years; others: William Snyder (46), Mrs. Ernest Brunswick (45), H. Roy Austin (43), Ernest Drake (41), Herman Koster (34), and Mrs. Harry Bowman (33). Miss Miller was one of the organizing members of Trinity Choir in 1903.

A ULCA layman made a purchase in Nashville, Tenn., recently but was embarrassed to find, upon reaching in his pocket, that he had forgotten to bring any money with him. He asked, "May I pay by check?" and was advised by the clerk, "Yes, if you can give some identification." As the layman pulled cards from his wallet, the clerk noted one of the Jesus-of-Nazareth cards (distributed by the Lutheran Laymen's Movement) in the pack. "You're a Christian," commented the clerk on seeing the card, "that's enough for me. I'll cash your check!"

Pastor Wilfred H. Henning of United Church, Spencer, Nebr., figuring that an average of three cents per day by each member of his congregation would meet its budget requirements of all causes, advised "Three cents today will carry a letter message to a single destination. In the church, three cents will carry the Gospel to the uttermost parts of the world."

NEWS IN THE CHURCHES

Wright of the congregation speak on "The Christian and His Bible."

MISSISSIPPI LUTHERANS show how much they believe in the good old summer time

by holding three conventions in July: synod at Providence, Burns; Women's Missionary Society at Laurel; the Luther League at Jackson. H. BRENT SCHAEFFER

WEST VIRGINIA:

First New Mission in Quarter Century Is Organized at St. Albans

FAIRMONT—The first ULCA congregation to be organized in West Virginia in more than a quarter of a century, Grace Church, St. Albans, was formally constituted a congregation on Palm Sunday with 52 charter members. Synod President Kenneth W. Munster preached.

Sponsored by Trinity Church, Charleston, Dr. George W. Schillinger pastor, and under the direction of the ULCA Board of American Missions and the synodical missions committee, work was begun in the St. Albans' area on Sept. 1 of last year by mission developer Paul O. Hamsher. Church school and worship services have been held since the first Sunday in January.

Trinity's sponsorship has meant the transferral of 10 adult members and six baptized children, a gift of \$2,500 for the lot and building fund, plus valuable equipment and many man-hours of labor.

Special offerings are being received in

other congregations on this territory for the new mission.

The synodical missions committee hopes that work will soon be begun in the recommended field at Point Pleasant.

"RELIGION TO ME has always meant a firm faith in Jesus Christ as the Son of God and as my Saviour, giving purpose to life," wrote Lutheran layman Oscar H. Lindow in a 200-word article, "What My Religion Means to Me," appearing on the front page of *The Charleston (W. Va.) Gazette* the day before Easter. Mr. Lindow is chairman of the synodical committee on stewardship and benevolences, synodical director of LWA, and an active member of Trinity Church in the capital of the state.

RECENTLY organized in Omaha, Nebr., is this new ULCA mission congregation. Name of the new church is St. Matthew's; organization date: Feb. 17 (see "The Lutheran," March 12 and April 16)



THREE YEARS AHEAD of schedule, Mt. Calvary, Western Port, Md., the Rev. Robert E. Cassell pastor, will be a self-supporting congregation after June 1. So great has been the progress that additional aid will not be sought from the missions committee.

AS PART of the 40th anniversary observance of the organization of the West Virginia Synod, synodical Secretary Beryl B. Laurer presented at the annual sessions at Jackson's Mill last week an address on "The Lutheran Church in West Virginia." This has been the special subject of his study at the Gettysburg Theological Seminary during the year.

SEMINARIANS Donald D. Anderson, Morantown, called to Trinity, Keyser; Frank T. Jogwick, Charleston, called to be assistant pastor at Grace Church, Dover, O.; and Tobey D. Lytle, Parkersburg, the pastor-elect of Warwood, Wheeling, were ordained at synod on May 20.

SINCE PUBLIC SCHOOLS will close the latter part of May, West Virginia churches are planning their daily vacation Bible schools for early June.

A RECORD ENROLLMENT is expected at Camp Luther, June 15-28, as the Webster County 4-H site is leased for the seventh year by synod. "Camping With My Bible" is the 1952 theme. All registrations must be in the hands of Director B. B. Maurer by June 1.

HAROLD L. HANN

PENNSYLVANIA:

Tea and Musical Sponsored by United Churches of Harrisburg

HARRISBURG—Thousands of servicemen from near-by camps and supply depots find diversion in week-end passes to Harrisburg. The USO Committee of the United Churches of Greater Harrisburg, conscious of the needs of these men, sponsored a musical program and tea May 18 as a means of creating a deeper community awareness of the psy-

HOME MISSIONS

MICHIGAN: Organization of St. Matthew's Church, Allen Park, is set for June. Signed-up charter members now exceed the Board of American Mission's prescribed minimum of 50, reports Pastor-Organizer Dean Tyson.

MINNESOTA: April 27 was organization date of Cross of Christ Church, St. Louis Park, Minneapolis. Charter membership is 54. Senior Seminarian Robert Lau has been in charge of services and development of this new congregation.

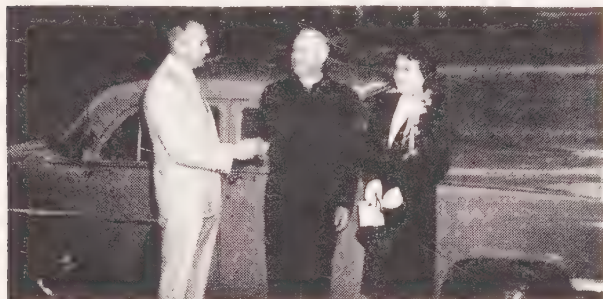
NEW MEXICO: The Rev. Dale L. Knudsen, recent Chicago Seminary graduate, plans to arrive in Los Alamos next month to begin work in the new Bethlehem mission. A church building has been secured.

OREGON: Our Saviour's Church, Seaside, observed its fifth anniversary May 11 with Speakers Paul William Funk, John L. Cauble, and Pastor Alfred Mendenhall participating.

COLORADO: Over 300 attended organization of Holy Cross Church in suburban Denver (Wheatridge). One hundred nine charter members were received by Pastor-Organizer Charles Goetz. Denver congregations co-operated by transferring members living in the area (Messiah sent largest group: 40). A lot has been optioned; space would permit parish house, church, and parking area.

MINNESOTA: June 1 the Rev. John Schulz, 1952 Northwestern Seminary graduate, becomes pastor of Atonement, newly organized mission in South Minneapolis. Field Missionary Rodney Hansen is working in the Gladstone area, north of St. Paul between Lake Phalen and White Bear Ave.

TEXAS: Over 100 charter members were scheduled to organize Crestview Church, Waco, Texas Synod's newest mission, early this month (May 4). Participating were to be the Rev. Royal Leshar, pastor-organizer; Synod President Lewis Speaker, and BAM Secretary Arthur Knudsen.



"LORD, let us take something home with us today that we can enjoy and share with others," prayed Dr. Carl B. Caughman, pastor of Orangeburg, S. C., church recently. Upon leaving church, he was surprised by the congregation assembled around a new car. Layman Woodrow C. Holman presents keys to Dr. and Mrs. Caughman.

chological problems of the GI and a desire to expand the services to him. At present the YMCA building is the scene of the week-end recreation, entertainment and evening devotions at which various church groups take turns playing host. Zion Church's Fellowship room, staffed by different denominational Sunday school classes, is used as an information center.

Lutherans of the Harrisburg area have solved the problem of LWR clothing shipments. Clifford Frey, member of St. Paul's Church, New Cumberland, and president of M. F. Rockey Transportation Co., permits the use of his plant as storage center during a specified time. As soon as a truck is available with business in or near the Easton Depot, the relief clothing is loaded on and delivery is made without charge.

Added emphasis is given Whitsunday through the annual Community Pentecost Service held in the Forum of the State Education Building, sponsored by the United Churches of Greater Harrisburg. Last year

Dr. Carl Rasmussen, Gettysburg Seminary, was the speaker. This year, June 1, Jesse M. Bader of the State Council of Churches will speak.

PLANS ARE BEING made for the 200th anniversary of the establishment of Sand Hill Church, oldest Lutheran congregation in Dauphin County. Pastor David S. Martin says the first church, a one-story log building, was erected in 1756. Shortly after a second story was added as protection against Indian attacks. Worshipers in those days carried their firearms with them to ward off wild animals as well as Indians. Among well-known pastors who served Sand Hill were John Enderlein, outstanding pioneer Lutheran missionary in Dauphin County and the Susquehanna Valley; John Casper Stoeber, organizer of more Lutheran congregations than any other minister in America; Frederick Valentine Melsheimer, one of the founders and second president of Franklin and Marshall College; George Lochman and Karl Rudolph Demme, two of the founders of Gettysburg Seminary.

Rededication of the renovated Sunday

PASTOR Russell Swartley receives from Councilman John Nurney, on behalf of St. Timothy Church, Fox Chase (Phila.), Pa., keys and title to new automobile. Presentation took place Palm Sunday



hool rooms, including painting and re-
rpeting in the amount of \$12,000; dedica-
on of an altar in the Adult Department
well as of the brass altar set took place
Zion Sunday school May 4. Present on
e platform for the informal service were
arl Brindle, who built and gave the altar;
eorge Lilly and son, Herbert, who pre-
nted the altar set in memory of Mrs.
eorge Lilly; General Superintendent Miles
ummer and Pastor Viggo Swensen.

VIGGO SWENSEN

ARTBURG SYNOD:

WMS, Synod to Meet Simultaneously in Racine; Fry Represents ULCA

THE ANNUAL CONVENTIONS of the Wom-
en's Missionary Society and the Wartburg
Synod will be held June 3 to 5 in Immanuel
church, Racine, Wis. This is the first time
both meetings will be held at the same time
and place. Dr. Franklin Clark Fry is to be
United Lutheran Church representative.

Delegates from two new societies, St.
Paul's, Medford, Wis., and Good Shepherd
church, Chicago, Ill., will be welcomed at
the WMS meet. WMS speakers include Miss
Emma Johnson, missionary from India; Mrs.
A. De Haan from Rocky Boy, Mont.; Mrs.
Paul Knauss, of the Executive Board of the
WMS-ULCA; and Dr. Harold H. Lentz,
President of Carthage College.

GROUND-BREAKING services for Zion
church's (Walsh, Ill.) new church were held
April 20. Pastor A. G. Suechting says the
cost is to be about \$45,000 and will be com-
pleted by Christmas.

ST. PAUL'S CHURCH, Wellsburg, Iowa, has
a baptismal font presented at Easter as a
memorial.

On Mother's Day, May 11, members of
St. Simon's, Chicago, honored the church
organist, Mrs. Frieda Warren, organist and
choir director since 1900, and her mother,
Mrs. Augusta Berns, who held the post for
the eight years before that.

Although DR. C. CLARENCE BACHMANN

CAMPUS

WATERLOO College commencement will
be held May 31. Thirty young men and
women are in the graduating class.

HARTWICK College has authorized work-
ing drawings for the chapel wing of the Re-
ligion and Arts building. Funds for the wing
will come from CHEY.

MIDLAND College has added a new ad-
mittance regulation: high school graduates
who finish in the lowest third of their class
will be admitted to Midland only upon
achieving a satisfactory record in a qualify-
ing examination. It's effective at the open-
ing of the fall term.

THIEL College's board of trustees has ap-
proved plans for a \$375,000 dormitory—a
three-story affair to house 126 students. It'll
be named Harter Hall in memory of the late
Nathan W. Harter, who died early this year
after completing over 40 years as professor
at the college. A new member of the board
is Frederick W. Okie, president of the Besse-
mer and Lake Erie Railroad and the Union
Railroad.

WITTENBERG College campus has been
"freed," about 100 new red, silver, sugar
and scarlet maples being added along with
oak, dogwood, hickory, willow and elm trees.
The new growth was transplanted from
nursery stock to replace losses of the past
few years.

LENOIR RHYNE College Day was ob-
served in all North Carolina Synod congre-
gations on April 20. Students, professors
and other members of the college family
visited in numerous churches in a program
of promotion planned and carried out by the
college's public relations department.

BALTIMORE Motherhouse's Summer
School will be held on the new campus in
Ruxton, Md., Aug. 3-16. Courses will be
offered in "Religion in American Life," "Phi-
losophy of Religion," "Christian Education
of Adolescents," "Old Testament Prophets,"
and a handwork workshop.



THE JOHN BYERS family serve Holy Nativity Church, Wenonah, N. J., well each Sunday: John as organist; Mrs. Byers, choir soprano; daughter Mrs. Barry Schwartz, and Granddaughter Peri Lee Schwartz, contraltos. Eleven-year-old Peri Lee is organist for the Sunday school.

was scheduled for naval chaplaincy duty on May 15, he has been granted a two months' extension and will continue his services at the Social Mission Society in Chicago for that period . . . THE REV. ANDREW SWASKO is to leave for his tour of duty as a marine chaplain on June 10 . . . DR. CARL C. ROTH, at present developing a mission in Delavin, Wis., will serve United Church, Berwyn, Ill., during Pastor Swasko's chaplaincy.

PEACE CHURCH, Steeleville, Ill., broke ground May 11 for a \$20,000 addition to the Sunday school.

DR. R. R. BELTER, president of synod, conducted two Stewardship Rallies during April, one at Peace Church, Belmont, Wis., the other in St. John's, Springfield, Ill.

THE CHAIRMAN of the synodical Parish

Education Committee has received four sound filmstrips on "Teaching the Bible." These are: "Teaching the Bible to the Pre-School Child—to Grade School Children—to High School Youth—to Adults." These filmstrips have been prepared in co-operation with other Lutheran churches and are obtainable on a user-pay-postage basis from the chairman of the Parish Education Committee, the Rev. Ernst Slottag, at Arenzville, Illinois, this year.

ST. JOHN'S CHURCH, West Allis, Wis., the Rev. D. P. Dovemuehle pastor, is celebrating its 25th anniversary.

PASTOR ERNST SLOTTAG, pastor of St. Peter's, Arenzville, Ill., has been called, effective July 31, to St. Paul's, Wellsburg, Iowa. He will succeed the Rev. A. W. Malin. ARNOLD H. KAITSCHUK

MISS DORIS BARCLAY, organist and choir director at Trinity Church, Mt. Pleasant, Pa., was recently recognized for 30 years of service at the console. Her "faithfulness, motivated by her love of Christ and His Church, is a splendid example for all young church workers," said her pastor



WISCONSIN:

Layman Obtains Radio Time for Series "Your Pastor Talks"

MADISON — A ULCA layman, a member of Luther Memorial Church, Madison, has contracted for radio time five days a week on Madison's most-listened-to station so that pastors of all United Lutheran congregations may have heart-to-heart talks with listeners. Aim of the series, to be called "Your Pastor Talks," is to present the claims of Christianity on the lives of people today.

WISCONSIN PASTORS have used May to complete their appeals for 1952 Lutheran World Action.

Subscriptions to "The Lutheran" have increased more than 500 over a year ago.

THE SHEBOYGAN COUNTY 4-H agent has resigned his post to study for the ministry. He will enroll at Northwestern Seminary in fall.

TRINITY CHURCH, Appleton, has voted to purchase an acre of land, with large house, adjacent the church, at the cost of \$100,000.

THE CHAPEL AT PINE LAKE, Waupaca, Wis., summer camp owned by the Wisconsin Conference and Wartburg Synod, was to be dedicated May 25 by Synodical Presidents R. Belter and Paul E. Bishop.

THE MILWAUKEE Lutheran Ministerium and Lutheran Welfare Society, sponsors of a special series of "courtship and marriage" lectures last fall, are holding a second six-week institute for marriage preparation at Ascension Church.

GROUND-BREAKING services have been held for the new building of St. Mark's, Wausha.

SECRETARIES LAWRENCE M. REESE and ARNER R. MIDDLESWORTH of the Parish and Church School Board have left a trail of inspiration for improved weekday and vacation Bible school work throughout Wisconsin. "The Bible in Daily Living" was pressed, and many parishes will emphasize

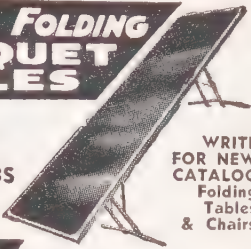
personal Bible reading in the summer schools.

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GROUND was broken recently for an educational-social hall by Pastor L. J. Karschner and members of Trinity Church, East Berlin, N. J. Cost of the new structure will approximate \$30,000.

PENNSYLVANIA:

Susquehanna Board Decides on Centennial Goals; Two New Buildings

SELINGROVE—The Board of Directors of Susquehanna University, at their semi-annual meeting on May 5, approved as centennial goals to be completed by 1958 two new buildings—a new music building and an addition to the library doubling the size and capacity of the present building. The directors of the university passed a resolution commending the Women's Auxiliary for their part in raising funds for the new music building, expressing the hope that the alumni of the college would make the library their special project for contribution to the centennial celebration in 1958.

Dr. G. Morris Smith, president of the university, in his report, emphasized Susquehanna's contribution to world peace through the education of students from other lands. He also pointed to the growing interest of business and industry in the welfare of the college, recognizing the urgent necessity of producing a generation of citizens of dependable character. The enrollment of the university has held up during the current year well in comparison with colleges and universities generally, Susquehanna suffering only a 5.7 per cent drop as compared with a 7.3 per cent decline across the nation.

SUSQUEHANNA UNIVERSITY recently welcomed Lothar Seegar, native of Germany, who is in America to pursue theological studies. He is one of 500 students winning full scholarships in the U.S. Following graduation from Susquehanna, he plans on entering Gettysburg Seminary. His ambition: to become a ULCA missionary to Argentina.

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PENNSYLVANIA:

Delegates Vote Fall Meeting; Business Demands More than Day

NORRISTOWN—Norristown Conference has found that a one-day annual convention is not enough, so it voted, at its meeting in Transfiguration Church, Pottstown, May 7, to return to the practice of years ago and meet again in the fall.

Reason for the change is that pressing issues before conference need more time for discussion than a single day affords. One such item is the problem of home missions, made acute by the marked increase in population and new residential communities in southeast Pennsylvania.

Another item demanding discussion is the care of the aged. A study will be made of



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May 28, 1952



ROLL OF HONOR

A continuation of the listing, by states, of those congregations **reporting** "The LUTHERAN In Every Home."

NEW JERSEY (cont')

Trenton, St. Mark
Paul T. Warfield

Trenton, The Savior
Frederick Fairclough

Union, Christ
John W. Miller

Woodward, Holy Trinity
Atwood T. Smith

NEW YORK

Babylon, First
Albert Zetzer

Bay Shore, St. Luke
Albert Zetzer

Brooklyn (Barbey St.), Reformation
Harry Pfunk

Elma, St. John
Herbert A. Bosch

Great Kills, Christ
Henry J. Cornish

Kenmore, St. Mark
Donald R. Pichaske

Middletown, St. John
Paul E. Henry

Schenectady, Second
J. Russell Fint

Schenectady, Our Savior
Howard A. Lenhardt

Wantagh, Christ
John C. Dries

NORTH CAROLINA

Albemarle, First
J. White Iddings

Brevard, Good Shepherd
David E. Cooper

Cherryville, St. John
Leroy Trexler

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NEWS IN THE CHURCHES

possible solutions to the problem on a conference basis, in view of the fact that many homes for the aged are forced to make applicants wait several years for admission.

A third problem concerns the responsibility of conference for the young people in its churches. Luther League relationships and conference programs for confirmands will be studied intensively in an effort to link young people more closely to the church. The procedure of making nominations to synodical boards and agencies, and of electing delegates to ULCA conventions, will also be subjected to review.

OFFICERS re-elected for the coming year are the Revs. T. L. Fischer, president; E. L. Angstadt, secretary; and H. H. Krauss, treasurer. Elected as delegates to the ULCA convention were Pastors Fischer, Angstadt, and William R. Seaman; and Laymen Walter R. Hagey, Lansdale; Frederick G. Erb, Pottstown; and Norman G. Clymer, Quakertown.

CHEY RECEIPTS in the Norristown Conference now stand at 98.1 per cent of the quota of \$138,125.

ST. PAUL'S CHURCH, Norristown, is moving from its downtown location to the city's outskirts. Groundbreaking ceremonies for the new church were held on May 25. Estimated cost is \$160,000.

THEODORE L. FISCHER

DECEASED

Rev. Wilmer F. Heldt

The Rev. Wilmer Franklin Heldt, retired pastor of the Ministerium of Pennsylvania, died May 12. He was nearly 79.

Born May 18, 1873, in Carbon County, Pa., he was educated at Muhlenberg Preparatory, Muhlenberg College and Philadelphia Seminary. Ordained by the Ministerium of Pennsylvania in 1900, he served pastorates in Girardville, Mt. Bethel, Coningham and Honesdale, Pa., and served on the Inner Mission Bureau of the Ministerium. He was president of Wilkes-Barre Conference.

Surviving are two daughters, Mrs. Arch

The Lutheran

auker, of Scranton, and Mrs. W. DeWitt Leinbach, of Milton, Pa.

The funeral service was conducted May 6 in Trinity Church, Lehigh, Pa., by Dr. Emil E. Fischer, Ministerium president.

Amelia Dorothea Kemp

Miss Amelia Dorothea Kemp, executive secretary of the Women's Missionary Society of the United Lutheran Church between 1924 and 1937, died at the National Lutheran Home for the Aged in Washington, D. C. She was 69.

Born May 29, 1883 in Baltimore, Md., she was confirmed in St. Mark's Church. Prior to serving the WMS-ULCA, she was secretary to the president of DePauw University. She also served the Board of Education of the ULCA, and was a social worker at Barney Neighborhood House, in Southwest Washington, D. C., for 11 years.

The funeral service was held April 21 at the National Lutheran Home by Superintendent Robert Lang, Dr. Gould Wickey, Dr. L. Ralph Tabor. A service at the grave in Baltimore, Md., was conducted by Dr. John L. Deaton.

Members of the Executive Board of the WMS-ULCA, in adopting a tribute to Miss Kemp last week, recommended that "a living memorial be established" and "that this memorial be a part of the ongoing life of the Women's Missionary Society."

Rev. William C. Otten

The Rev. William Charles Otten, pastor emeritus of St. Thomas' Church, New York City, died April 30. He was 79.

Born Feb. 20, 1873, he was educated in the College of the City of New York, licensed to preach in 1919 and ordained in 1925. He served pastorates in Coney Island; Baldwin, Long Island; and Bronx, N. Y.

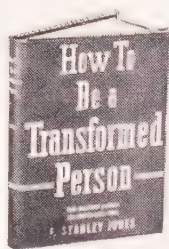
Surviving are his sister, Miss Hattie Otten, and a daughter, Mrs. Marjorie Hoeltje.

The funeral service was conducted May 3 in New York City by Dr. Walter S. Pura assisted by Dr. David G. Jaxheimer.

Rev. George B. Pifer

The Rev. George B. Pifer, pastor of the

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NEWS IN THE CHURCHES

Bechtelsville-Niantic parish of the Ministerium of Pennsylvania, died May 5. He was seventy.

Born August 5, 1881, in Jefferson City, Pa., he was educated at Greensburg Seminary, Thiel College, Susquehanna University and Philadelphia Seminary. Ordained by the Nova Scotia Synod in 1911, he served in Conquerall and Bridgewater, N. S.; East Bangor, Pa., and was assistant superintendent for Good Shepherd Home in Allentown, Pa., before becoming pastor of the Niantic parish in 1947.

Surviving are his wife, Mrs. Alice Stouffer Pifer; a son, George B. Pifer, Jr.; six daughters including Mrs. Josephine Snyder, Mrs. Mary Littlefield, Mrs. Henrietta Van Vorst, Mrs. Ruth Boettger, Mrs. Madeline Felst, and Mrs. Grace McCreight.

The funeral service was conducted May 9 in Christ Church, Niantic, by the Rev. Theodore Fischer and Dr. Emil E. Fischer. Interment was in Trappe, Pa.

Rev. William H. Roof

The Rev. William H. Roof, retired North Carolina Synod pastor, died at his home near Lincolnton, N. C., May 5. He was 86.

His ministry included pastorates in North and South Carolina and Tennessee.

Surviving are his wife, Mrs. Corrie Price Roof; five daughters, Mrs. R. B. Cherry, Gastonia, N. C.; Mrs. J. W. Sidbury, Kingsport, Tenn.; Mrs. Hall Bangle, Lincolnton, N. C.; Misses Edna and Sara Roof, Daniels, N. C.; and a brother, the Rev. W. J. Roof, of Mt. Pleasant, S. C.

The funeral service was conducted May 6 at Daniels Church by Chaplain John Hall assisted by North Carolina Synod President F. L. Conrad. Interment was in Daniels.

Correction

The name of Mrs. Daisy Ovitt Gerberding, wife of the late Rev. Paul J. Gerberding, was inadvertently omitted from the list of survivors when the death notice of the former Illinois Synod pastor was printed in the April 23 issue

LC CALENDAR

AY

31. **Organization Convention, Caribbean Synod. St. Paul's Church, San Juan, Puerto Rico**

1. Luther League Convention. New York State. Bellaire, Long Island

NE

5. Wartburg Synod. Emmanuel Church, Racine, Wis.

5. Women's Missionary Society Convention, Wartburg Synod. Emmanuel Church, Racine, Wis.

3- 6. Canada Synod. St. Andrew's Church, Toronto

6- 8. LL Convention, Wisconsin State. Lake Park Church, Milwaukee

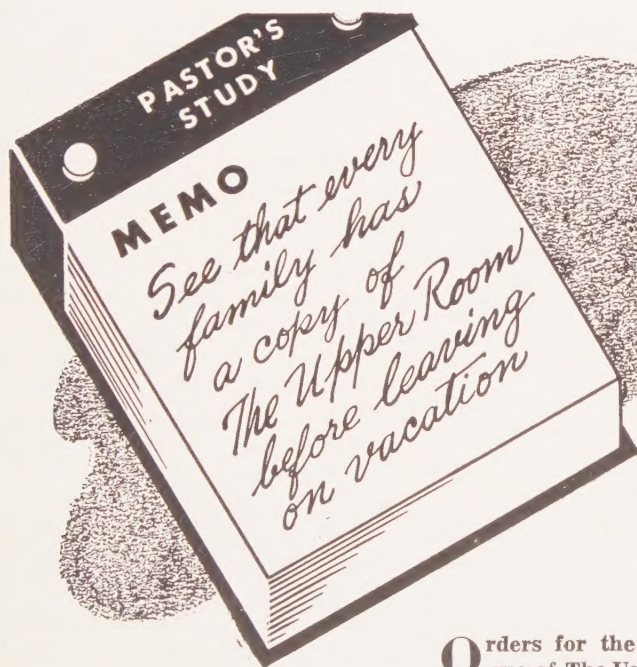
8. Brotherhood Rally, Canada Synod. Waterloo Park, Waterloo, Ont.

9-12. New York Synod. Concordia Church, Rochester

10-12. Slovak-Zion Synod. Holy Trinity (Slovak) Church, New York City

25. WMS Convention, Nova Scotia Synod. St. Peter's Church, Chester

28-30. WMS Convention, Florida Synod. Camp Immanuel, Lakeland



Orders for the July-August issue of *The Upper Room* should be placed at once. Get at least one copy for each church family. In lots of 10 or more to one address the price is only 5 cents per copy. Single copies, 10 cents each. Subscriptions (two years or two one-year subscriptions) \$1.00. Special pocket edition for men in the service and for youth at the same prices.

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IN CONCLUSION

A MAN IN ENGLAND just 125 years ago tried putting phosphorus sulfide and some other inflammable stuff on the tip of a small piece of wood. He found that it could then be ignited by friction. The common match, thus invented, has become a great help to people everywhere. We don't have to start our fires by a laborious flint-and-steel process any more.

Some years later a Swedish inventor discovered that one combination of ingredients would ignite only when scratched against a rough surface containing red phosphorus. This brought into being the safety match, which most of us can carry without danger in our pockets or purses.

It would have been a shame if these inventions had been limited in use to people in England or Sweden. They contained benefits of value to everyone.

It's just possible that in England, Sweden or somewhere else a theologian will come up with a new idea about God, or a new application of the Gospels to our present world crisis. It's fully as important that such spiritual values should be given to the rest of the world as it is to spread material benefits.

ONE OF THE MAJOR PLANS to be considered at the Lutheran World Federation convention in Hannover, Germany, this summer will be an international Lutheran department of theology, by which such spiritual ideas and information may be exchanged between Lutherans of all lands. That doesn't mean that startling new ideas are expected at any moment. But it does mean that when deep thinkers arrive at some important conclusion, it can be promptly discussed and experimented with by Lutherans everywhere.

Barriers of language and of national-

ism have sometimes prevented this in the past. A good book written in Chinese hasn't any meaning for us until it's presented in a way we can understand. We could lose a lot if it remained locked away because no one took the trouble to interpret it for us. Perhaps we are losing things of similar importance in the field of religion because we are held apart by distance, language, and customs.

Lutherans are spread widely over the whole world. Some speak the Batak language of Indonesia. Others are at home in the Telugu tongue of India. Others speak fluently the more familiar languages of Europe and America. In all these divisions, there are fine leaders and careful students. Anything that makes their work understandable to the rest of the church is good.

THE AVERAGE church member may not be terribly interested in the latest theories about the authorship of Genesis or the relation between faith and works in Luther's theology. However, unless we are willing to get the facts straight and are able to arrive at proper conclusions, we are not being true to the Truth as God wants us to have it.

The average person isn't deeply interested either in the clinical theories about penicillin. But when a fever strikes him it's important for him to know that his doctor has accurate and complete medical knowledge and can use it.

Interchange of theological ideas isn't the only item on the program at Hannover. Many things will be done to strengthen world Lutheranism, in which ULCA leaders will play a major part. It will help give us all a sense of belonging to a great world church.

—ALBERT P. STAUDERMAN

Today's BEST FICTION

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The Bridge of Heaven By Murray Dyer

Violence and the strange, rich colors of the Far East blend as background for this story of John Randall, a young missionary who came to Japan from England at the turn of the century. His companions were his wife, who believed in her husband but not in his religion, and Dr. Gordon Ridley, his closest friend and a skeptic. A gripping, moving story of a man's courage.

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If you have ever seen a country town come slowly awake on a summer Sabbath, if you think life itself is richer textured in the days before radio and television, you will find in this story a warm and abiding pleasure, and a deep sense of peace.

This is the story of David Lyall, a country pastor and his wonderful family. His many talents and ambition made him long for larger opportunities until he learned that the important thing is not where, but how a man lives.

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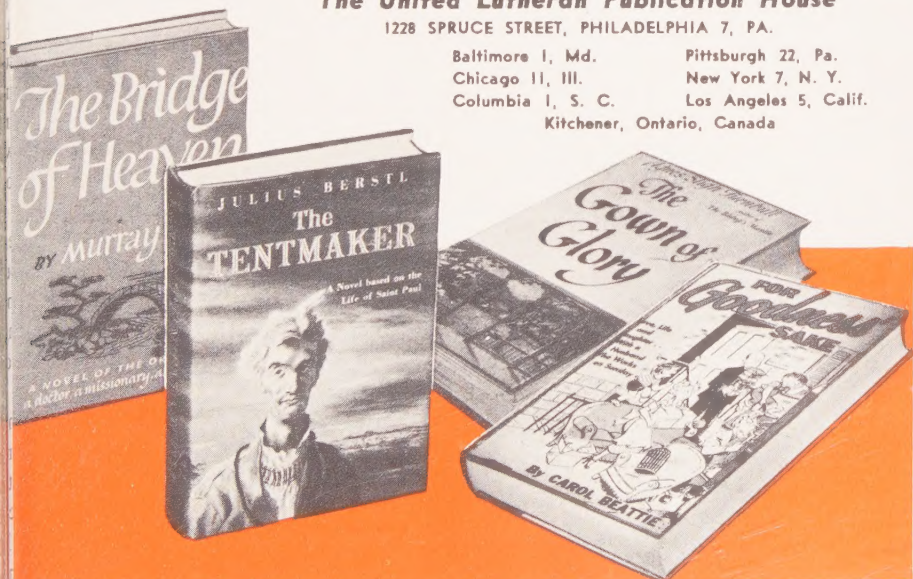
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